

The Viatorian

VOL. XLVII.

MONDAY, JUNE 30, 1930.

Number 14.

Dr. Sheen Addresses Students at Graduation

Clerics of St. Viator to Have Charge of New Catholic H. S. At Springfield, Ill.

In a very recent announcement by Bishop Griffin of Springfield, the Viatorian Fathers are to have charge of the new Springfield Catholic High School, starting next September. While this high school has been expected for some time and preparations for it have been made looking forward to it, the announcement of its early opening for the reception of students was a complete surprise.

The Catholic school system of Springfield at present embraces all departments from kindergarten to Junior College. The only omission heretofore has been a department for boys during their high school courses. This has been looked forward to anxiously by the Catholic population and their hopes are to be realized as early as next September. It is particularly welcome news to them.

The Viatorian Fathers noted educators, will be in charge of the Boys High School work in Springfield. Arrangements for temporary quarters are now under consideration. Three places with ample accommodations are available, and a decision is expected to be reached within the next two weeks, at which time announcements will be made, both through the press and pulpits of the various Catholic churches of the city of Springfield.

Class Will Be Added Each Year.

Next September only students for the first year will be accepted, that is the present June graduates from the various eighth grades and additional years will be added each September until the four year course is in operation. This arrangement has been made, because the institution wishes to build up its own traditions, its own spirit and its own discipline. This is likewise the method followed generally in Catholic educational circles throughout the United States. This addition of the High School for Catholic Boys to the educational facilities of Springfield is an advantage not only to Catholic circles, but should likewise be a substantial relief for the present Springfield High School, which for several years has been heavily overcrowded. It will likewise be a proportionately substantial relief to the taxpayers of the city.

A building program for at least the first unit of the permanent structure will be started early in 1931. A complete modern high school with all conveniences is being planned. The site was purchased a couple of years ago and consists of eighty five acres located at the northwest corner of Amos avenue and Washington street. This is probably the largest tract of land devoted exclusively to school purposes in and near Springfield and will provide ample accommodations, extensive athletics, as well as general play ground facilities. It is expected that a public play ground will be permanently established there.

Assigned to St. Joseph's Church. Further announcement of general interest throughout the city was the assignment of St. Joseph parish, re-

Academy Department to Be Closed

Announcement of the closing of St. Viator College High School this June was made at the 62nd Annual Commencement of St. Viator Academy last week by the Very Rev. J. W. R. Maguire, C. S. V., President of St. Viator College. Only fourth year students will be admitted in the academy next September and the class of 1931 will be the last to be graduated.

Father Maguire spoke with regret of the necessity of closing the preparatory department at Dourbionnaux but explained that the expansion program of the college made it imperative, for the various educational accrediting associations disapprove of a college and an academy being conducted on the same campus.

The increasing enrollment in the college during the past eight years has been attended with a decrease in the student body of the academy and the erection of numerous local Catholic high schools throughout the state in the last decade and the steady trend toward an increase in the number of students who pursue higher education, account for the decline in the number of students attending boarding high schools. St. Viator Academy is one of the oldest Catholic boarding schools in Illinois.

Rev. Dee, '26 to Be Ordained June 30

The Rev. Leo Francis Dee, a student here at St. Viator's for four years and graduating in 1926 is to be ordained at the Cathedral of Saint Mary Peoria, Ill. Monday June 30 by the Right Rev. Joseph H. Schlauman, D. D. His first Solemn Mass will be sung at Holy Trinity Church, Bloomington, Ill., on Sunday July 6 at ten o'clock.

Rev. Dee will be better known to former students as Leo who graduated from the School of Liberal Arts in 1926 and since that time has been studying theology at St. Paul Seminary, St. Paul, Minn. To this young man The Viatorian and all his many friends extend hearty congratulations and wishes for his success.

Recently left vacant by the death of Father O'Reilly, pastor there for many years to the Viatorian Fathers. They will assume charge of the parish within a few weeks and will make that their headquarters for their high school organization until permanent arrangements are made for them.

Whenever the Viatorian Fathers are known they have been considered most successful both in their parish work as well as in their educational activities. They are not strangers in Springfield and the announcement of their coming was received joyfully by their many friends.

Fr. O'Connor to Springfield

As the Viatorian goes to press, Very Rev. J. P. O'Mahoney, Provincial of the Province of the Clerics of St. Viator, announces the appointment of Rev. D. A. O'Connor, the present Treasurer of St. Viator College as the Principal of the New Catholic H. S. in Springfield, Ill. and also as parish priest of St. Joseph's Church.

Ralph Hoover, '33 Editor of Viatorian for Coming Year

Mr. Ralph Hoover '33, was the unchallenged choice of the student body and faculty for the position of Editor in Chief of the Viatorian for 1930-31. His appointment follows the resignation of Mr. John W. Stafford, present editor, who graduates this year so he shall be unable to fill that position for the coming year.

There is no doubt, but what Mr. Hoover shall ably fill one of the most important student positions upon the campus. His untiring work on the Viatorian staff the past year has shown that he is capable for such a position. Although he is only a Sophomore, his experience in newspaper work previous to his entrance at St. Viator should prove valuable in building up the college publication.

Mr. Hoover has not given us any optimistic plans regarding the destiny of the Viatorian for the coming year but we are sure that he will continue to produce 'The best little college journal in America.' We extend sincere congratulations.

Memorial Day Celebration

Memorial Day, May 30, was celebrated with an unusual demonstration. The Graduates and Faculty of the College assembled at 9 A. M. on the steps of Marsile Hall and from there led a procession to the flag pole where a class flag was presented and unfurled. In a brilliant address Paul J. Madigan, H. S. '30, presented the flag to the College. The Rev. J. W. R. Maguire received it with an appropriate tender of acknowledgement.

A requiem mass was then celebrated in honor of the dead soldiers on the porch of Marsile Hall. A large gathering assembled for the Divine services. Rev. Harris A. Darche was Celebrant, Rev. Adelmar A. Savary, Deacon, Rev. J. McNally, Subdeacon and Rev. B. Clacknell, Master of Ceremonies.

The gathering next formed around the Sacred Heart statue where Mariette Murphy, '30, read an appropriate and stirring poem dedicated to the heroes of the World War. Raymond Boysen '30 then presented a masterly oration eulogizing those men who had made the Supreme Sacrifice. A military salute followed while a military cemetery was formed for those sons of Viator who died in the great conflict. The services were concluded with a reading of names of the dead and the singing of the Star Spangled Banner.

PLEASE

Don't forget to send the names and addresses of prospective students for next year to the Registrar. Help increase Viator enrollment by doing us this small favor. With the assistance of the alumni and the present students the enrollment could be doubled. You can do more than anyone at the College to attain this end by merely complying with our request.

Eight Alumni Receive Graduate Degrees

At the commencement exercises held at Catholic University at Washington, D. C. last week eight former students of St. Viator's received advanced degrees for graduate work.

John Everett Williams and James Thomas Sees, who just recently were ordained into the priesthood, received the degrees of Bachelor of Sacred Theology.

Rev. Charles Hart '17, received the degree of Doctor of Philosophy. His thesis was 'Thomistic Theory of Mental Faculties.'

John T. Ellis, '27, also received the degree of Doctor of Philosophy. His thesis was 'Anti-Papal Legislation in Medieval England.'

Thomas L. Sullivan '23 received the degree of Master of Arts. His thesis was 'The Dominant Role of British Diplomacy in the Syrian Trouble of 1832-40.'

John L. McMahon '29 also received the degree of Master of Arts. His thesis was 'Christopher Columbus in English Literature.'

John Thomas Ryan '25 and Joseph Eugene Suprenant '25 received the degrees of Bachelor of Sacred Theology but do not officially receive them until they have been appointed Subdeacons.

Two Viatorian Priests Ordained

The Clerics of St. Viator boast two new priests. The Rev. John E. Williams, C. S. V. was ordained at Sioux Falls, S. D. by Rt. Rev. B. J. Mahoney, D. D., on June 5th and sung his first Solemn Mass at his home town, Kennebec, S. D. the following Sunday. The Rev. James Sees, C. S. V. was ordained Tuesday, June 10, by Rt. Rev. Bishop Chartrand of Indianapolis at St. Meinrad, Indiana, and sung his first Solemn Mass Sunday, June 15, in Indianapolis, the home of his parents.

Both young priests received all their secondary training at St. Viator College and were intimately connected with collegiate activities while here. Father Sees won his letter in football and Father Williams was a debater, and was active on the staff of The Viatorian and the Viator. They made their theology in the Viatorian Seminary at Washington, D. C. To these young men The Viatorian and all their many friends extend hearty congratulations and wishes for success.

John Berchmans' Society Meets

After the day's classes on June 2nd twelve members were received into the St. John Berchmans Society. The ceremony took place in the College Chapel and was conducted by Father O'Connor. He gave the boys a short talk emphasizing the honor attached to serving at the altar and also the qualities which should distinguish a faithful altar boy, namely, a knowledge of the prayers and ceremonies of the sanctuary and especially integrity of life and reverence for our Lord present on our altars.

Bishop Shiel Presides at the Sixty-Second Annual Graduation

Honorary Degree Conferred on Dr. Sheen.

The Rt. Rev. Bernard J. Shiel, D. D., 66 Auxiliary Bishop of Chicago, presided at the Sixty-Second annual Commencement of St. Viator College, Tuesday, June 10. The graduates were addressed by St. Viator's distinguished alumnus of the Class of 1917, the Rev. Dr. Fulton J. Sheen, Ph. D., S. T. D. There were nineteen graduates who received their degrees, eight of them being honor students.

The Illustrious Commencement Orator

St. Viator College was most fortunate in being able to secure as Commencement speaker, her illustrious alumnus who has risen in a very short time to be one of the outstanding speakers and one of the leading Neo-scholastic philosophers in America. Having been graduated from College only in 1917, and after a brilliant course of studies which won him a Ph. D. from Louvain and an S. T. D. from Rome as well as having made the only American Aggregé en Philosophie de L'Université de Louvain, Dr. Sheen has taught theology in an American Seminary, been on the Faculty of the Catholic University of America, delivered Courses of Lectures in Westminster Cathedral, London and at Cambridge University, is the author of several important works in philosophy and the first speaker on the National Catholic Radio Broadcast. His speech at St. Viator College, Commencement Day, even exceeded the expectations his accomplishments had warranted.

Learning, Oratory, Personality

Dr. Sheen's address on "Religion in Education" can without prejudice to former Commencement Orators be called the best address the College has heard in recent years. In a highly polished and very philosophical address that was nevertheless most intelligible, he contrasted the education that Catholic Students impart with that given in schools that know not God. He said the purpose of education was to bring one into intimate contact with the totality of environment and that non-Catholic schools neglect the teaching of Him who is the Explanation of all environment. Dr. Sheen described such teaching as producing men who were deity blind. Dr. Sheen is a finished orator with a unique but very effective delivery. The charm of his speaking is his sincerity for his whole soul seems to be in his words. His striking personality coupled with his ideas and the language in which they were clothed brought forth nothing but praise from all who heard him in his Commencement Address.

THE UNVEILING OF BISHOP SHIEL'S PORTRAIT

An important event in the days' exercises was the unveiling of a portrait of Bishop Shiel of the Class of 1906. This ceremony was very exclu-

(Continued on Page Two)

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ALUMNI ATTENTION

The Fourth of July will again be celebrated by Viator and her many friends on the College Campus. Remember the other celebrations that we had and the good times experienced by all who attended. This already promises to eclipse any that we ever before have had, so do not miss it.

Entertainment of a varied and amusing variety has been booked. The Varsity baseball team will play the locals from Kankakee, so an afternoon of highly entertaining pleasure is assured by that alone, but in addition, we have some of the cleverest entertainers that are at our disposal. Clowns, singers, acrobats, all will be working for your joy and happiness, while a gigantic display of fireworks will entertain both old and young. We have exerted special effort to see that this display will excel in magnitude and grandeur.

Dancing, to the best of music, during both the afternoon and evening will keep the young folks entertained, while the children and the grown ups will be attracted by the races, games, contests and the various carnival features which will add zest and flavour to the occasion. The usual amount of pop, ice cream, hamburgers and novelties will be on hand for your delectation.

Hop on your bike, hitch up the old gray mare, crank the lizzie, or what have you, and trek to Bourbonnais for the day. Bring the children with you, or if you can't find any, come and be a kid again yourself. You will enjoy meeting the 'boys', especially those that you have been wanting to see for so long and both you and they will enjoy the day quite thoroughly. We promise you that, so be there to receive your share of it.

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Academy Graduation Evening of June 9

An unusually large crowd assembled on the night of June ninth to witness the Academy Commencement exercises. The ceremonies took place in the College gymnasium which was splendidly decorated for the occasion. Rt. Rev. Magr. G. M. Legris, Ph. D., D. D., presided over the exercises and presented the diplomas and medals. The graduation address was made by Rev. Arthur L. Girard, '05.

John J. Flynn, Acad. '30, gave the salutatory speech. He was followed by Patrick N. Farrell, Acad. '30 and John P. O'Brien, Acad. '30 who respectively gave an affirmative and negative discussion of the "Five-Day Week" program. Vincent Kelley made the Valedictory speech. All addresses were very interesting and well presented.

Rev. A. L. Girard spoke on the need of the Academy graduates to stand by the principles of manhood and upright citizenship that they had learned. He pointed out several common and tempting instances in which these principles are apt to lose their appeal, and showed how it pays to hearken back to them. His address was stimulating and instructive not only to the graduates but to all present.

Father Maguire then gave a short speech in which he thanked the parents for the confidence they had placed in the Academy by placing their boys under its charge. He also made the announcement that next year the High School would admit only seniors, and that after the 1931 class had graduated, the Academy department at St. Viator College would be discontinued. This action, he pointed out, is dictated solely by the demand of the educational laws which prohibit the presence of a High School and College on the same campus.

The names of the Graduates and the recipients of the Class Honors are printed in another column.

Diplomas to

David W. Beggs, Decatur, Illinois.
Robert J. Brown, Jerseyville, Illinois.
Charles J. Byron, Bourbonnais, Illinois.
James F. Comiskey, Bourbonnais, Ill.
William N. Diaz, Kankakee, Illinois.
Joseph C. Dugan, Chicago, Illinois.
Robert E. Delaney, Chicago, Illinois.
Patrick N. Farrell, Chicago, Illinois.
Jose S. Fernandez, Monterrey, Mexico.
Richard P. Fitzgerald, Kankakee, Ill.
John J. Flynn, Chicago, Illinois.
Joseph L. Grill, Bradley, Illinois.
Harry J. Hartigan, Chicago, Illinois.
Vincent J. Kelly, Kankakee, Illinois.
Edward A. Lustig, Bradley, Illinois.
Gordon J. Legris, Bourbonnais, Ill.
Maurice B. Madero, Parris, Mexico.
Paul J. Madigan, Long View, Illinois.
John P. O'Brien, Chicago, Illinois.
Thomas C. O'Neil, Gillespie, Illinois.
Frederick J. Roy, Kankakee, Illinois.
Gerald T. Sullivan, Chicago, Illinois.
Robert L. Spreitzer, Joliet, Illinois.

(Continued from Page One.)

sive, taking place in the presence of the members of the Graduating Class and a few privileged members of the Clergy. The portrait is the Class Memorial, and was unveiled by two members of the class, Miss Marieette M. Murphy and Miss Rose T. Smaile. James E. Brown, '30, made a brief speech, presenting the portrait in the name of the Class. The Rev. Clarence O'Connor, a classmate of Bishop Sheil, also delivered a brief presentation speech. The portrait was accepted, in a very few words, by the Very Rev. J. W. R. Maguire, C. S. V., President of the College.

THE HONORARY DEGREE

Before delivering his Commencement Day Address, Dr. Sheen was made an Honorary Doctor of Laws. Rev. Thomas J. Lynch, Dean, read the docu-

TOAST "Our Athletics"

BYRON EVARD, B. S. C., '30.

The American college differs from the European college in one noteworthy respect: namely, we have come to recognize in the country the pressing need of physical training. Athletics in the educational world, particularly in the last few years, have been the brunt of severe criticism offered, for the most part, by men who cater to the iconoclastic whimpering of the multitudes. It is undeniable that intercollegiate athletics has done the work of commercialism, yet it must be admitted that American education has received untold benefits from the proceeds of this project through endowments which have been expended in scientific research and investigation. Athletics today are not necessary evils in the life of the college student; rather have they ever been the necessary accessories to the class room in the realization of the complete and full development of the American youth.

Shakespeare in several instances likens man to an actor on the stage of life. If his analogy be true, then most of us need many rehearsals before we step out of the wings to face an audience. Athletics serve to train a man for his role in the great act of life. There is no opportunity offered elsewhere in the educational theatre that can prepare a student more thoroughly than athletics for a proper reception of the climaxes and shifts in the scenes of manhood. The student who is fortunate enough to participate

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ment conferring this honor, and Father Maguire invested Dr. Sheen with the hood of the Doctor of Laws. Dr. Sheen thanked the College for the honor, and said that the College was really honoring itself, for three of the men who had influenced him in the class room were Clerics of St. Viator: Father O'Mahoney, Father Bergin and Father Maguire.

ORATORY FLOWS AT BANQUET

The after-dinner speeches at the Class Banquet were a succession of figures of speech, well, even brilliantly, done. The toastmaster was H. Paul Mills, President of the Class of 1930. Mr. G. Raymond Sprague, A. B., '30, responded to the toast "Our Illustrious Alumni". Byron Eward, B. S. C., '30, spoke on athletics. Thomas R. Doyle, B. S. C., '30 was eloquent in his toast "Our Faculty", and Jarlath Watson, Ph. D., '30, peered into the future in his toast "Our Future". The Voice of Next Year was Lloyd O. Warne, A. B., '31, who spoke on "Our Aspirations".

TWO ORATIONS AND A VALEDICTORY

The Eucharistic Orations at the Commencement were delivered by Bernard G. Mulvane, A. B., '30, speaking on "The Necessity of Papal Sovereignty", and John W. Stafford, A. B., '30, speaking on "The Vatican Treaty and Temporal Sovereignty". These two orations, in which the tactics of the debater were most evident throughout, were distinguished mostly by the diplomatic way in which they missed the issues of this subject, which is hardly open to controversy before Commencement Audiences. The Valedictory, given by the Class President, Mr. H. Paul Mills, was packed full of sound ideas on Catholic Education, and was delivered after the manner of a trained and finished speaker. All in all, the day was a great success, with none of the speeches long except Doctor Sheen's, and any man would willingly listen to him talk all night. The students who received the parchments, and also those who were presented with the jewelry, are mentioned in other columns.

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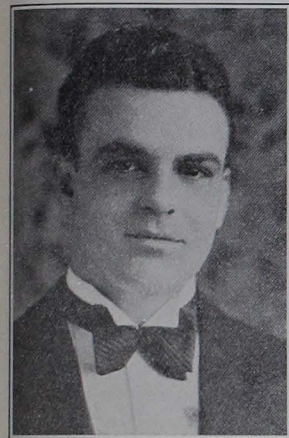
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RECENT ADDITIONS TO VIATOR ALUMNI

HAROLD P. MILLS
"PAUL"
Urbana, Ill.
President Senior Class
Valedictory
Banquet Toastmaster
Advisory Board 2

In the fall of 1927, as we were about to open our sophomore year of Neo sophistication a young man from the University town of Urbana joined our ranks fresh from the Benedictine, St. Bernard's College in Alabama. He brought with him a fund of well founded ideals, of deeply instilled principles



of the truth and the right, and in intellectual capacity far beyond the average. Along with his very evident ability as a leader went his marked aptitude for making and retaining friendships. Small in stature, perhaps, but in all other respects, he was a giant. His progress from being just one of the sophomores to the presidency of this year's Senior Class was more steady than phenomenal. Earning on the crest of his own quiet certitude and the unhesitant undivided acclaim of his fellow students, he rose in a firm and unwavering line to be the first man in his class.

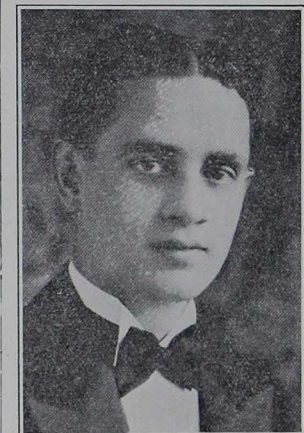
The honor accorded him is being the unanimous choice of the faculty as Valedictorian at the Commencement Exercises was only a just compensation for his intellectual zeal during his three years at St. Viator. His appointment as Toastmaster at the Senior Banquet fittingly climaxed a season of social accomplishments, brought about by his most obvious individual capacity for generalship.

Paul's forte seems to have been the study of English, as was amply demonstrated by his peerless contributions to The Viatorian during the past three years. He has been one of the most loyal and devoted members of The Viatorian Staff and many interesting and thought-provoking articles have flown from the ever-busy pen of the "big little" man who majored in English.

JARLATH M. WATSON
"JAY"
Odell, Ill.
College Club President—3.
Editor of The Viatorian—3.
Class Vice-President—1.
Chairman Social Committee—1, 2.
Vice-President of Bergin Debating Society—2, 4.
Viatorian Staff—1, 2, 4.

In September of 1926 there appeared in our midst a tall gentleman from Odell, Illinois. He became, from the very start, one of the steadiest, most reliable men on the campus, and his charming personality soon won many fast friends. In bemoaning the loss of a Senior Class to an institution, one does not overlook its most representative members, and "Jay" was most active in class affairs, and a credit to

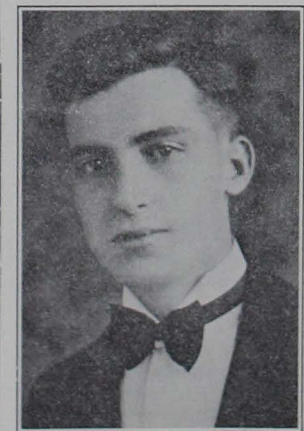
the class. During his first year "Jay" was elected to the position of Vice President of the Freshman Class and also distinguished himself as a news writer on The Viatorian Staff. While he was primarily a student, he nevertheless found time to manage all social affairs in the capacity of Chairman of the Social Committee during his first two years. In his Junior year he had the well deserved and single honor of being President of the College Club and during his regime many varied activities were undertaken and accomplished. Together with the duties of College Club President "Jay" was Editor of The Viatorian and where many a student would have given up the task in despair "Jay's" pluck and courage would not be doubted. Many a spicy editorial came from his pen and his capability as a scribe was recognized and fully appreciated by all readers of the Viatorian. He was also active in debating and was made Vice-President of



the Bergin Debating Society in his last two years. His ability as an orator was fully demonstrated in the toast he gave at the Class Banquet. "Jay" has always been a hard worker in every field of student activity, and the degree of perfection which he attained in each of his chosen pursuits is easily proved by the admiration and esteem of his numerous friends. He has been the friend, counselor and hero of every underclassman. He has been respected and esteemed by his fellow class-mates and the faculty. His departure from St. Viator leaves an immense gap which may eventually be filled, but never equally or so well.

WM. A. HARRIS, A. B.
Chicago, Ill.
Oratorical Contest—3.
College Choir
Contributor to Viatorian—1, 2.
Class Poet—4.

The unassuming and reserved disposition of William Harris has failed to

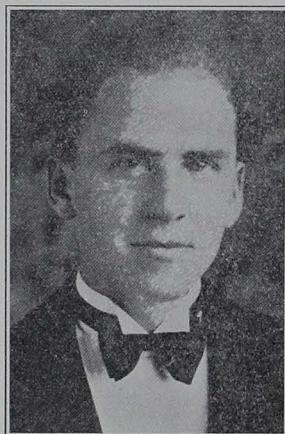


keep hidden the wealth of abilities that are his. No one will forget his fiery eloquence in the Oratorical Contest of

1929. Fully do his class-mates in philosophy especially appreciate the views he brings forward in their discussions, for his is certainly a rapidly logical mind. And he is a poet too, having contributed verse to The Viatorian. But more than these, he is a gentleman, truly sensitive to the higher things in life, and ever playing the part of Christian Manhood. May the future which he has devoted to the Lord's vineyard be as fruitful to his fellow men as his college days have been.

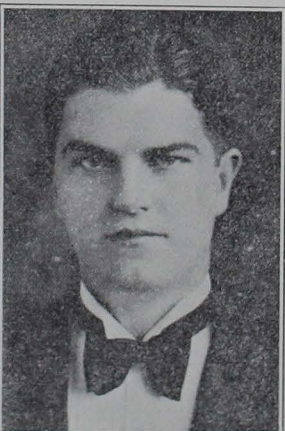
JAMES F. BROWN
JIM
Penfield, Ill.
Vice Pres. College Club—3.
Sec. and Treas. Class—4.
Advisory Board—2, 3.

Jimmy came to us four years ago from Penfield, Illinois, where he completed his high school course. Throughout his stay at St. Viator he has been one of the most popular and best known men on the campus. His ready smile and pleasing personality have won for him a large host of friends. Jim is not an athlete of varsity caliber but was always very active in Senior League activities. But as a student he distinguished himself because he made a good showing in his classes.



As one of the proprietors of Brown and Mills this year his duties increased considerably, but Jim is the kind of fellow who is never too busy to do a favor for a friend. As a successful business man of the future, we expect to hear much of Jim. St. Viator can proudly point to Jim as the ideal of what a graduate of a Catholic College should be: a talented young man and a Catholic gentleman.

DANIEL N. GORDON
"NICK"



Daniel N. Gordon of Penfield, Ill., was a gentleman and a scholar. For four years he has maintained high scholarship, which will no doubt help him to gain high distinction in his chosen field, that of the business world. We wish you a lot of success, "O'Rourke", as the years go by.

BYRON EVARD
"BOOB"
Ft. Wayne, Ind.

Pres. Monogram Club
Varsity Football—1, 2, 3, 4.
Varsity Basketball—1, 2, 3, 4.
Varsity Baseball—1, 2, 3, 4.
Captain Varsity Basketball—4.
Secretary College Club—4.
Vice Pres. Class—4.
Secretary Class—3.
Varsity Tennis Champ—1.

The graduation of Byron A. Evard of the Class of 1930 marks the passing of one of the greatest athletes in the history of St. Viator College. This statement does not intend to minimize the athletic achievements of the host of other athletes, who have cavorted upon the field to the greater honor of Viator in the past. For Evard's prowess upon



the gridiron, hardwood and diamond has been acclaimed by many sports writers in the Middle West during his four years at St. Viator, and he has received recognition on several All-Star teams.

Boob, as he was affectionately called by his intimate associates, was a three-sport man throughout his entire stay at St. Viator, having played upon the football, basketball and baseball teams the entire four years. He was Captain of both the football and basketball teams during the past season—1929-1930. He was honored by a position on Fred Young's All-Conference basketball team and that of several other sport critics both last season, 1929-30, and season before last, 1928-29, and he was honored by a position of the second team or given honorable mention the previous season.

In the voting of the Little Nineteen Coaches to determine the most valuable man to his team during the 1929-30 campaign, Evard placed second. He was the leading individual scorer in the conference during the 1929-30 season.

He was recognized as one of the cleverest, most accurate forwards in Little Nineteen basketball during the past few seasons, and one of the shiftest backfield men in the conference football circuit. Furthermore, he was a neat little second baseman. He handled the Keystone sack on the Viator baseball team for the past four seasons and he led his teammates in batting for the 1929 season.

His abilities as a leader were not confined to the athletic field alone. He was a leader in campus activities as well. He was Secretary of his class in his Junior year. He was Vice-President of the Senior Class. He was Secretary of the College Club during the past year. Also, he was President of the Monogram Club for the year 1929-30.

Furthermore, he was a good student. It may well be said that "Boob" was a capable leader, whose position both on the athletic field and in other campus activities will be hard to fill.

G. RAYMOND SPRAGUE
"RAY"
Clinton, Ill.

Pres. Holy Name Society—3, 4.
Bergin Debating Society—3, 4.

Raymond Sprague of Clinton, Ill., will long be remembered as the Spirit of the Class of '30. He was ever faithful to his religious duties and set a standard for his classmates to follow. As President of the Holy Name Society in his third and fourth years at college, he clearly demonstrated his abilities as a leader. Although this student activity is a new one, "Ray"



brought it successfully through its initial stages and it now remains as one of the most active upon the campus.

Ray also took an active part in public speaking and debate. He was a member of the debate squad in his second year and was banquet speaker in his senior year. As chairman of the Entertainment Committee of the Bergin Debating Society, much credit can be given him for his help in welcoming the visiting debating teams.

GERARD M. LEGRIS
Fourbonnais, Ill.



We must again write of a Legris, graduating from St. Viator. For eight years in the Academy and in the College, Girard has been one of Viator's most respected and honored gentlemen. Youthful in appearance, smiling and brightly intelligent always, his personality was such to bring joy into the lives of his professors and warmth into the hearts of his fellow students. The students of the college, his classmates in the graduating class and his friends without number in his home town, Fourbonnais, may well be proud to know and to claim as a friend, able and highly esteemed Girard.

Keep Trying

Be not uneasy, discouraged or out of humor, because practice falls short of precept. If you happen to be beaten, return to the charge.—Marcus Aurelius.

THOMAS R. DOYLE

"TOM"

Ft. Wayne, Ind.

Pres. Class—3

Treas. College Club—3

Vice-Pres. College Club—4

Student Representative on Athletic

Board—4

Advisory Board—2

Sec. Holy Name Society—4

Oratorical Contest—4

Economics Medal—3

In September of 1926, St. Viator gained one of her most prominent graduates of 1930. A young man from Central Catholic of Ft. Wayne, Ind., came to the institution with the firm intention of acquiring a true college education. From his freshman year on till June 10, 1930, "Tom" has always been a providing friend for everyone on the campus and yet he found time to carry away honors in graduation. He was a college man of few words, but much thought.

"Tom's" characteristics were recog-



nized by the students as well as the faculty members, for he was held in high esteem by the members of the College Club during his collegiate career. He was the faithful treasurer of the Club during his sophomore year and helped greatly in directing the Club successes of the last three years. As a parting word we say, "Tom, may the success of your future life correspond to the success of your school life".

MARIETTE M. MURPHY

Kankakee, Ill.

Mariette M. Murphy, a name dear to the heart of her many friends. It is the name of an industrious, lovable



person, with whom it has been a joy to spend four years.

Now that the time for parting has come, memory recalls the prodigious industry of our friend that never destroyed her social qualities. Philosophy seemed a major attraction for her active mind; Chemistry made no little appeal in her well-ordered life; English delighted both her hungering intellect and loving heart. These were the things upon which our friend lavished her studious efforts and which produced

whom we know as Mariette. It was her relations, however, with her classmates that disclosed those lovable qualities which will live long in the minds of those who knew her. These same happy relations make it a joy to congratulate her on a degree "Magna cum laude" and to wish her God speed on whatever way of life she may choose to select for her energetic activities.

JAMES F. MEARA

Decatur, Ill.

Honor Student, 'Cum Laude'—4

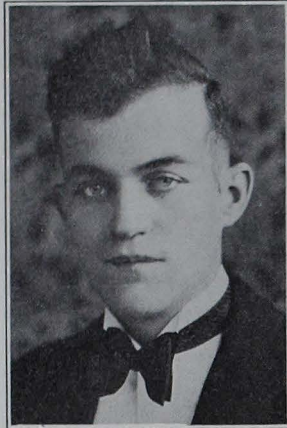
College Choir—1, 2, 3, 4

Popperfuss Tennis Tournament—4

Contributor to Viatorian—1

President The Bernardites—4

Genius is said to be nine-tenths hard work and one-tenth inspiration. This



honorable graduate of ours confirms the truth. When high-school first opened to his view he decided that there was an irreconcilable antipathy between himself and intellectual pursuits. But with an innate sense of duty and a dogged determination he began plugging away at the intricacies of knowledge. Dawn lightened the gloom, learning shed its repugnant aspect and opened up to his view a world of surpassing loveliness. Where before he saw nothing but drudgery and confusion he now began to discern the forms of those things which entrance the mind of man and provide him with the greatest delights. In college he distinguished himself by a logical trend of mind that would not be led away by fallacious reasoning and that gave promise of developing into a truly philosophical mind. In the senior year he hanked among the best philosophers, and was able to discourse on the achievements of St. Thomas and the errors of his opponents in a manner that astounded the intellectual novice. This philosophical mind he applied to the field of history and there attempted to bring order out of chaos by relating events in a chain of causality. For a thesis he presented an erudite and entertaining discourse on Frederick the Great and the making of Germany. He was also an athlete of splendid ability, although the religious life prevented him from engaging in sports. But best of all he was a sympathetic friend and genial companion of every student in college.

BERNARD G. MULVANEY

Marion, Wis.

Philosophy Medal—4

Varsity Debater—3, 4

Debate Medals—3, 4

Oratorical Contest—3

College Choir—1, 2, 3, 4

Viatorian Staff—4

Bachelor Oration—4

It is difficult to determine where to start when one undertakes to sum up the many accomplishments and talents of this versatile young man. About nine years ago, when first entering high school, he seems to have made a resolution to the effect that he would never

let a medal or honor get by him except for an extremely good reason. And since that day he has, for eight years continued to win as many honors and engage in as many different forms of activity as is humanely possible for one man.

During the last few years of College he entered into the realms of forensic activities and here distinguished himself by a penetrating analysis and subtlety of reasoning that won for him a place among Viator's great debaters. Although the lust for philosophical



speculation and metaphysical contemplation took him into its thrall, about this time still he found time to perform heroic feats on our College paper, going to the sacrifice of writing Alumni calumny, and performing the Thaumaturgy of making it sound interesting. He likewise, struggled through a gruelling four years of college English and entered faithfully into every essay contest. Here his usual success was marred by "only" a third place in three of them. In his spare moments, between classes and these other activities, he directed the college choir, performed as sacristan, followed the religious life, and, when he thought of it, took a nap or two. He won the "magna cum laude", the philosophy medal and second place in excellency.

FRANCIS J. BROCKMAN

"BUSSIE"

Wisconsin Rapids, Wis.

Viatorian Staff—3

Secretary Class—3

Advisory Board—3



Francis Brockman, better known to the students as "Bussie", came to St. Viator four years ago, from Wisconsin Rapids, Wis. His smiling countenance, and general good nature will ever be remembered by his fellow-students.

"Bussie" was always seen roaming in the book stacks of the library. He was a lover of good books and we dare say, not one of this year's graduating class could tell more about the better books of the Library.

EUGENE F. HUFFMAN

"GENE"

Benson, Ill.

Treas. College Club—4

Advisory Board—3

Eugene Hoffman of Benson, Ill., was the type who was always interested in the affairs of the college. As trea-



surer of the College Club in his Senior year, he ably filled his duties. During his years at Viator "Gene" has been more socially inclined than athletically. Before a prom or any other social function "Gene" was to be found in the midst of the preparations for the affair, aiding the "bosses", more often, acting as chairman of a group of workers. He was intensely interested in intramural sports, contributing his share to the keen competition in both basketball and baseball. His selection as treasurer of the College Club attests his popularity, his ability, and his ever-present spirit of good fellowship.

JOSEPH J. RYAN

College Choir—1, 2, 3, 4

Honor Student 'Cum Laude'—4

Popperfuss Tennis Tournament—4

Contributor to Viatorian—1

Vice-Pres. The Bernardites—4

The very soul of wit, a gentleman and a scholar, is the description that best distinguishes this amiable and



popular son of Viator. By some queer turn of fortune the very gift which made him see the humorous and attractive side of life, at the same time prevented him from taking it seriously enough to aspire after the highest scholastic honors. But, as far as natural abilities and innate genius go, he gives precedence to few. Although graduating, "Cum Laude", still he seemed more interested in the possibilities of a ball game after the performance. Upon first meeting him one decided he was undoubtedly the man that beat Jack Dempsey, and one's first impulse was to ask him if he had ever made the All-American eleven. The religious life however, prevented him from entering the field of sports, so he determined to make the world safe for philosophy and literature. He was an omnivorous reader, specialized in

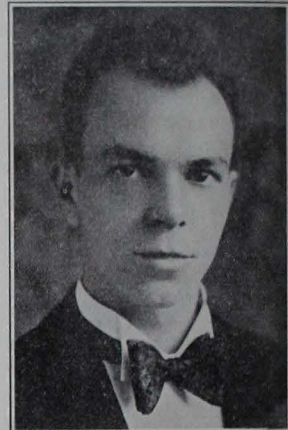
the drama and essay, and produced for the benefit of posterity one of the most excellent criticisms of Synge that we have on record. He didn't disdain to branch off into the Romance languages either. Before anyone knew about it he took the highest honors in French from a host of competitors that included many French-speaking students. The geniality and vivacity of his personality, is his greatest claim to our appreciation. His sparkling wit and animated conversations were the surest means of turning a rainy day into glorious sunshine. It will be a sad for Viator when she no longer can boast of an effulgence of Irish wit such as we have experienced in this, her inimitable son.

D. DENIS DROLET

"DIDI"

Bourbonnais, Ill.

Denis Drolet, more familiar to his friends as "D. D." is numbered among the loyal supporters of Viator who have



passed out of the portals of our Alma Mater. "D. D." was always a faithful rooter in the sidelines in athletic events. Has long been famous for his technique with the business end of the camera and his tact in dealing with nature.

JOHN W. STAFFORD

Chicago, Ill.

Excellence Medal—4

Latin Medal—2

English Essay Medal—3

Prize Debate Medal—2

Varsity Debater—1, 2, 3, 4

Debate Medals—1, 2, 3, 4

Viatorian Staff—3, 4. Editor—4

Bachelor Orator—4

President Bergin Debating Society

Manager of Debate—4



What St. Thomas was to his fellow students is what John Stafford has been to his class-mates. He is the model student, not because he is blessed with a keen and penetrative mind, nor because of the scholastic honors that have been heaped on him during his years at St. Viators, but because of his zest for everything worth while. His arduous determination to learn and

labor, his unflinching readiness to help others and his amiable disposition have made an indelible impression on his fellow students which will continue to inspire them as it has in the past. As the most capable debater St Viator has had in years as a writer and editor of The Viatorian and as an active co-operator in every collegiate activity, he has revealed such talents that all feel confident his future will be a success.

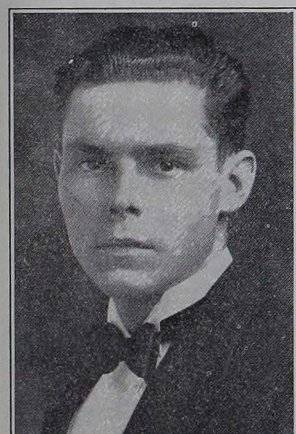
ROSE T. SMOLE
Bradley, Ill.



"Refined, loveable and intelligent"

RAYMOND G. BOYSEN
Chicago, Ill.

The decided tastes and habits of Raymond Michael Boysen are comparable only with his versatile originality. Being of serious and philosophic turn of mind he surprises us by being the



writer of the Viatoriana and the creator of the inexorable Ivan. He overwhelms us with his logic as a debater and entrances us with his eloquence as an orator. He is the energetic, disinterested student, natural leader and a devoted religious. May his ardor for labor carry him on and on may his hale and sturdy character inspire others as it has inspired his classmates.

Presentation of Memorial

JAMES F. BROWN, B. S. C., '30

As Michael Angelo viewed with just pride his finished canvass embodying as it did, the technique of great art the principles of delicate selectivity the ideals of exquisite beauty, truth and reality, so does the Christian mother admire the accomplishments of her sons who practice the precepts she teaches them for in her eyes they are the living models of God's masterpiece in the order of creation.

St Viator College is a Christian mother, a masterful artist, who limns the mystic colors of beauty and nobility from the obscure recesses to the lustrous naves of man's soul, and makes it a glorious and admirable portrait productive of illumination, strength, consecration and reverence.

'Our Illustrious Alumni'

G. RAYMOND SPRAGUE A. B., '30

The significance of Commencement Day are manifold. To our college it is the day on which she sends forth her young graduates into the battle of life, reversing the lament of Alexander by telling them that there are still worlds to conquer. To us graduates it is the day that marks the culmination of years of diligent preparation for this battle. To the Alumni, it is a day on which many of them return to their old school to renew acquaintances, and to be present at the induction of the graduating class into their ranks. In response to the toast "Our Illustrious Alumni," I desire to express in the name of my classmates our feelings of gratitude to all the alumni who pay us the delicate compliment of their presence here today and to bid them a sincere and affectionate welcome.

In response to this toast, also I desire to impress upon you, Ladies and Gentlemen, one idea concerning "Our Illustrious Alumni." It is that the Alumni of St Viator College, whether they are aware of it or not, play an integral part in the educational system of this school. For it is one of the advantages of a college like this, with traditions hoary with age and hundreds of illustrious Alumni that the training which is so carefully imparted here is not presented as mere abstract pedagogy but as something that works. Whether in the intellectual bursar of the class room in the quiet Sanctuary of the chapel or in the intimate contact of campus life our professors impart an education that might be but more learned futility were it not that they continually point to our illustrious alumni with the exhortation that this teaching has been proven to be valuable and eminently worthwhile. Even today our school is honoring Our Illustrious Alumni in a very special manner by conferring signal honors upon two of them. She unveils the portrait of one of them clothed in his episcopal robe, upon another she bestows the dignity of an honorary doctor's degree—and these two men are not her only illustrious alumni—other bishops has she—other educators and preachers too—what is more, she can open the book of life at any page and point to the pictures of her illustrious sons. Her Alumni are convincing proof that she teaching is the best armor in which to jostle with life.

To us the Alumni are held up as the embodiment of our aspirations, the incarnation of our cherished ideals. And moreover they show us the real and true meaning of success.

For him who would but fix his eyes upon it.

From her palette, the Heart of Christ she lifts her brush pointed with Eternal Truth and draws it across the heart and mind of youth with such masterful strokes that the "coupe de matre" is beautiful to behold, for it flows from a sanguinary sea wherein is mirrored the face of Him, Who is the Artist of Infinite and Eternal Beauty.

Today, Very Reverend President, the Class of 1930 pays reverence to St Viator College to Artist and as a Memorial we leave you a portrait of one of the characters she has limned a man who as student priest and bishop has been our ideal for he represents to the world one of St Viator's masterpieces because he possesses all those qualities which are to be found in Cardinal Newman's definition of a perfect gentleman because the beloved and Saintly Auxiliary Bishop of Chicago, Bernard James Shell, has always been what each member of the Class of 1930 hopes to be—a true and loyal son of Viator.

Our Aspirations

LLOYD O. WARNER, A. B., '31

One would think that upon examination of the title of my speech that the class of '31 are rather optimistic in their views regarding the place left vacant by the graduation of the class of '30. We could not begin to aspire to greater heights than the outgoing class. We only desire to follow their example and use their experiences to our advantage.

Ah! It seems but a very short time since we entered at St Viator and now—we are about to enter upon the last year of our scholastic studies. It has been thrust upon us so swiftly, that it leaves us all in a dream not knowing what next to do. But follow your example, Gentlemen of the class of 1930, we need not fear any serious obstacles that may arise.

To have lived with you in the same halls, to have studied with you under the same teachers and to have daily mingled with you on the campus, was to us the greatest pleasure and inspiration. Whilst here at your college, you have proven yourselves capable of meeting the tasks of the world upon you as Catholic Gentlemen who have practiced the laws of God and Country so faithfully taught by your college. Here your lives were an inspiration and a blessing. Every true ideal of a student and a gentleman may be found in your ranks. Merely by living in our midst and by your unceasing aspirations to attain the crown of your noble ambitions you have been the source from which we the underclassmen have derived our finest influence. Through you we were enabled to guide our own lives patterned on the nobility of yours. As you close your triumphant career here, we the Senior Class of '31 are compelled to take your place as the leaders of our college. For us your rainbow will never fade its colorful tint will add a finer tone of joy and happiness to our year.

From today we must travel alone. We are cast upon the troubled waters of the sea as masters of our own ship. We are destined to assume the mantle of leadership and the offices now vacated by you. We must aspire to everything within our power to perpetuate the achievements you have initiated and brought to a glorious close. The good that you have fostered and treasured and the trail of scholarship attainments and class leadership that you have blazed must be to all our days achievements stamped with sacredness. As a group of good fellowship we must continue to live by the same traditions that made you what you are. To attempt anything new would be futile for us because you have made the old ever new and fair and what had fallen into disrepair you rejuvenated. To live in your memory will lead us to the same position in the heart of our college that you have now achieved.

To me is given the sad office of bidding you gentlemen adieu. With aching hearts we see you depart and sorrowfully we bid you farewell while we firmly grasp the leadership that is falling from your hands and with hearts bursting with pride and joy accept the heritage you have bequeathed to us. For you have made life at college noble and happy. Now we hope that the world will receive you with gladness and that to it you give the undivided merit of your distinction. We hope that these halls may soon again ring with the gladness of your laughter as you return to them, bearing the fruits of Christian lives and great achievements.

Toast to the Faculty

THOMAS R. DOYLE, B. S. C., '30

It is only by contemplation and meditation that man can fathom the depths of knowledge. True education recognizes no man as one of its finished products until he has become another. Sir Launfal seeking and searching through mountain and valley and city and country for the Holy Grail of Truth until he has sat and scrutinized in the somber stillness of the night, his own soul and knows its every desire and expression gleams its jeweled hopes and satonic despair, and recognizes that he is not a man until he can stand at dawn and declare that his search was rewarded by the discovery that he knew himself. Then can he rise to take his place beside the masters of the past and walk with them in delightful companionship out of the valleys of ignorance onto the uplands of knowledge there to view the beauty of truth on the horizon and to become a worthy disciple of the Master who was first to show the world the colorful vistas of contentment of joy and of peace. For He taught man the necessity of searching his soul in quest of Truth. Self knowledge self conquest is the aim of true education.

"... to thy own self be true. And it must follow as the night the day. Thou canst not then be false to any man."

When a man recognizes this then does he realize the value of an education that trains both heart and mind and he can ignore the storm and stress of a busy world and can sit in the calm of a cardinal sunset, drinking deep of the intoxicating beauty of God's noble creation.

At St Viator College we have been taught not only how to make a living but how to live. Pages were we in the court of education four years ago and we seated at the throne of a kingly group of men whose realm extends through infinite space for they are the rulers of a race of youth who hunger for the Bread of Life who seek to serve at their feet that they may conquer sufficient wisdom to attain the crown of true knighthood. Through the various labyrinths of thought have these kings led us until today we are admitted into the knighthood of Truth for they have proclaimed us THINKING MEN like unto themselves.

Our personal contact with our teachers has associated us with Truth for they have walked the world untouched by its sordidness with their eyes ever set on the horizon of nobility and they have lived in communion with true greatness through their submission at the altars of Christ. It was not by classroom instruction alone that they carried us through their kingdom of philosophic investigation and scientific research but rather by the example of their chaste lives for they wear the mantle of Him who gave life to Humanity and they are crowned with the diadem of intellectual greatness because they have been anointed with the oils of sanctity. The appeals of the world have been ignored by them and they have set themselves in the Castle of Truth and have surrounded themselves with the wisdom of the ages educating their lives to the dissemination of light and knowledge pure and undefiled carrying out of the chaos of paganism down through the centuries of conflict a philosophy of love and justice and sweetness and light for our acceptance.

Today Faculty of St Viator College we mount as Dedivere and Gareth and Lancelot and Galahad did and ride from Camelot into a world of injustice and evil. At your court we have learned our lessons well. As graduates of

a Catholic College the world expects that we shall wield our Excalibur to uphold Christ and to redress wrongs. You shall not be disappointed in us. We promise you by the oath of our knighthood to live a life worthy of the ideals to which you have dedicated yourselves. May God continue to bless you in your worthy work as we ride into the world proclaiming to men the ideals of beauty, truth and goodness you have etched upon the banner, your souls.

TO THE FUTURE

JARLATH M. WATSON, Ph. B., '30

Were I gifted with the prognostic powers of an Isiah the magic might of a Merlin, the vaporific vision of an Oracle—had I the ability to comprehend the magic of the moon, the witchery of the stars the sorcery of the sun—had I been given the celerity of a Mercury and could run the race of time across the rainbow's course—then could I exercise a just and pardonable license to respond to the toast—"To the Future." However fenced in as I am by the impassable boundaries of the human intellect that are the necessary limits of man's discernments I can only essay a mad guess as I read the secrets that are found in varied hues, tinting the sky of the coming years.

It is not for us to foretell what the future has in store for us it is not for us to designate the success or the failure in a material sense of us who have built our ship and are now boarding it to drift in the swirling eddies of tomorrow. Being the architects of the ship however, we know its power to run in the sea of righteousness, and we know that success will be ours as long as we are able to guide it in the path way of our duty.

We are pilots who have been given special assignments in life for humanity has singled us out and designated us men worthy to receive an education. As ensigns we shall sail forth to repay humanity for its faith in us and the future will be a golden romance for us, for we shall launch upon careers dedicated to the wretched work of fighting the evils of ignorance. Realizing our responsibility to humanity the future holds for us a quest of purest gold, for by the knowledge we have gained at St Viator we shall preach the principles of the good the true and the beautiful that the world may turn and point to us with pride and say—

These men and women have a profound sense of the right. They have taught us by example and instruction to fear God and to avoid evil."

The future holds for us no fear. We cannot rent its dark veil and see where it lies our crock of gold but our responsibility to humanity will paint our future as a glorious rainbow, whose varied hues will bewitch our minds, drawing us ever on in our conquest over the forces of evil.

Mr. Leslie Roch, '27, was here at the graduation exercises after teaching the last year at St. Mary's University, San Antonio, Texas. He intends to teach there again next fall when school opens. He is spending the summer vacation with his parents in Chicago.

Freak of Nature

The Great Stone Face about which Hawthorne wrote in the "Old Man of the Mountains" in the White Mountains of New Hampshire. It was discovered in 1805 by Francis Whitcomb and Luke Brooks while working on the Notch road. It was first described by Gen. Martin Field who visited it in 1827. From the base of the projection forming the chin to the top of that forming the forehead the vertical distance is 33 feet. The projection is mainly of granite.

Al. E. Smith Model of the American Catholic Youth

By TIMOTHY KELLY—H. S.

Alfred Emanuel Smith, to the average person of our great United States, is a name that merely denotes a politically famous personage, a man who was a candidate for the Presidency of the United States in the past election—or as some might add—the Ex-governor of New York. But there are some to whom he symbolizes more than this—namely our American Catholic Youth. Who of the present day holds a greater appeal to our youth than Alfred Smith? He is one upon whom they might all look on as a model and after whom they might most beneficially pattern their lives.

This national hero was born and reared on the sidewalks of New York in a habitation surrounded by poverty, given only a scanty education, he advanced himself from the lowly position of a teamster to the exalted office of the governorship of his native New York. Years of hard labor finally brought him a still greater reward when the Democratic Party announced that he was their candidate to the Presidency of the United States. His

influence that may be exerted by any power to grasp the most difficult political problems of the time, intermingled with his outstanding virtue of honesty are the two steps which Alfred Smith used to attain his success. Such is a brief survey of the meteoric rise of one of America's most humble sons.

But why does he hold in particular such an appeal to the American youth? The answer is simple. The Catholic youth has been taught from the very cradle that honesty is the best policy. Perhaps many look upon this virtue of honesty and its actual practice, when employed as a guiding star in our lives, as something impossible. But since the advent of Alfred Smith with his honesty acknowledged from one end of the world to the other even by his enemies, there can be little doubt in the minds of the youth that such a virtue is absolutely practical.

A striking example of his honesty, his loyalty to his religion and his frankness in professing it was manifested in a campaign speech at Baltimore, when he said: "What a hollow mockery men professing a belief in Christianity and in Americanism to find it necessary to raise between heaven and earth the emblem of the Christian faith as a defiance to me because of my religious belief. I would rather go down to ignominious defeat than to be raised to the greatest position in the gift of the people, by any

organization with such perverted ideas of Americanism."

Again, some years ago, the then New Governor of New York was asked this question by reporters: "To what, Governor, do you attribute your success? Inspired by the heritage given him by his ancestors, he drew from his pocket a worn string of rosary beads, and with his characteristic smile held them up to his interrogators saying: "To these, gentlemen. I always carry them with me and recite them at odd moments during the day."

The American youth delights in gazing upon ideals of manhood and above all he loves to look upon evident manifestations of bravery and sacrifice for those very ideals. Who is the Catholic Youth, typically American, who does not like to turn back the pages of church history and gaze up on the martyrs of early church? and who is the Catholic youth who does not receive an emotional admiration or thrill we might call it, in seeing how these saints sacrificed their very lives for their God and the ideals of their religion? Today this youth receives the same thrill upon looking on his model Alfred Smith, a man who sacrificed much perhaps the ideals of his life for the reason that these ideals meant so much to him that he would not deny them. Rather than deny his religion and his God, he chose to sacrifice the highest office of the premier nation of

the world. Truly these manifestations in the life of Smith forces the Catholic youth to exclaim with Shakespeare: "THIS WAS A MAN."

It is a worthy hope that the sacrifices of that stalwart individual of New York, truly Catholic and outstandingly American will not have been in vain. Let the youth look upon this example of this pioneer who blazed the political trail with true conviction and recognized honesty, and strive to follow this glorious path of Alfred Smith, the Model of the American youth.

TOAST—"OUR ATHLETICS"

(Continued from Page Two.)

In intercollegiate athletics, gives an expression of his loyalty and his love to his college in his endeavor to maintain her dignity and her honor on the modern field of the Cloth of Gold. Such a contest touches the very soul of the youthful aspirant, bringing out all that is best and noblest in him: in inoculates into his heart determination, courage, fairplay, and the desire to succeed. It runs the gamut of infinite human experience—struggles and hopes and fears and aspirations, of doubts and dreads of men's conflict with themselves and of men's coming into a knowledge of their own courage and their own prowess of the gaining of faith and of the losing of faith of triumph and despair of temptation and of ecstacy—the

athletic contest, in the modern American college, in every aspect, leads to an all-around development and preparation that is otherwise unattainable in youth. And more than this—it teaches the youth to face defeat; never do you find a team so strong but that it meets, at one time or another, a team that is its superior. An honorable defeat is no disgrace for the success of athletics is not to be measured by the victories won. Rather is its goal to be found in the sportsmanship of the participants who must take their losses as they accept their laurels—smilingly.

The Latin proverb "Mens sana in corpore sano"—a sound mind in a sound body—is generally used as a justification for athletics. But to me, intercollegiate athletics at St. Viator College have meant more than a mere physical training—they have been a social, a moral and an intellectual education, for they have taught us to apply the theory of the classroom in practice on the field.

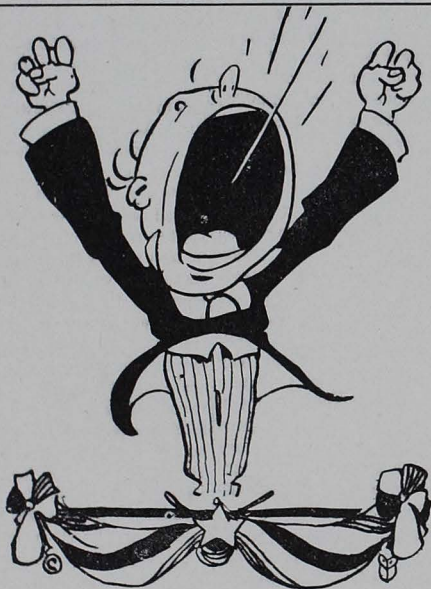
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The Vatican Treaty and Papal Sovereignty

BACHELOR ORATION by JOHN W. STAFFORD, A. B.

In the preceding oration you have seen that it is fitting and necessary that the Pope should not be a subject, even in temporal affairs, of any earthly ruler, and that he must therefore himself be a sovereign over some territory however small, since subject and sovereign are the only two alternatives. The connection between this question of temporal sovereignty of the popes and the Vatican Treaty of February 11, 1929 will now be examined.

It is quite as important to understand clearly what the treaty did not do as it is to comprehend its positive aspects. So first it must be borne in mind that this treaty did not create or establish the right of the popes to temporal sovereignty. For that right was established ages and ages ago, far back in the twilight of antiquity, and has not subsequently been lost. Even during the troubled fifty-nine years

that the popes were voluntarily yet necessary prisoners in the Vatican, the right of sovereignty had always been maintained in the abstract. The popes had continually protested against the wrong that had been done them by the seizure of their territories, yet they always held that their right to sovereignty had not been taken away. And the conduct of nations of the world has confirmed this claim of the popes to temporal sovereignty, for even before the recent Vatican Settlement,

twenty-seven nations maintained fully accredited diplomatic representations at the Holy See. Powerful Great Britain had a minister there, as well as our own tiny protégé Nicaragua. Protestants in Germany and France, the eldest daughter of the Church, maintained an ambassador at the Vatican. And since the sovereign nations of the world are not in the habit of honoring private individuals or merely subject princes with the dignity of a diplomatic representation, it is evident that the nations of the world have recognized temporal sovereignty in the papacy.

Thus you see it would be a gross misstatement to say that the Vatican Treaty has created in the popes the right to temporal power.

What then, has this treaty done? It has, first of all, been the instrument whereby another nation, the Kingdom of Italy, has recognized this inherent right of temporal sovereignty in the popes, but it has also applied that right to visible territory. It has constituted Vatican City, barely 160 acres in extent with only about 300 citizens, but nevertheless a visible area in which the right of sovereignty is made manifest and tangible. So the Vatican Treaty, then, has not created the right of sovereignty, but has only vindicated it, and given to it the visible appearance of sovereignty, temporal domain.

It is not necessary for me to outline for you again all Mr. Mulvaney has said should be the prerogatives of a free papacy. I need only point out that the Vatican Treaty has procured these prerogatives and privileges for the pope. Thus you see what the Vatican Treaty has done.

But could not all this have been attained in 1871 by the acceptance on the part of Pius IX, of the Law of Guarantees? If not, then would not the similarity between the Vatican Treaty and the Law of Guarantees suggest that Pius XI has been unfaithful to the principles that guided Pius IX and succeeding popes? For it is argued by some that Pius IX and Pius XI could not both have been right. Critics of the popes tell us that Pius IX and his successors were covetous of power and

dominion, and shut themselves up in their Petrine Palace sulkily and disconsolately nursing their proud fancy of thwarted ambition, and that Pius XI recognizing that the Papal States were gone forever merely deemed it expedient to sulk no more.

Of course it might be suggested off-hand that Pius IX refused the offer to be head of a large Confederation of Italian States in 1868, a refusal inconceivable if he were covetous of temporal dominion, and that Pius XI refused the offer of a much larger territory than the 160 acres that now constitute Vatican City.

But the best answer to the objection of a departure from principle, to the objection that the whole affair between Italy and the popes could have been settled quite as well by the acceptance of the Law of Guarantees of 1871 as of the Vatican Treaty of 1929 is to be found in an analysis of these two documents.

What was the Law of Guarantees that made it objectionable? Did it not grant the pope practically the same privileges as he has now? Was he not exempted from Italian law? Was his palace not declared extra-territorial? Was he not granted royal honors and dignities? Was he not compensated financially for his lost provinces more adequately than by the Vatican Treaty? What, then, was so objectionable about the law?

The very fact that it was a law. For what is the nature of a law? It is an ordinance passed by some sovereign legislator affecting a subject over whom the legislator has power. It matters not what privileges a law may confer, its passage is an indication of some sovereignty, pretended or real, over the persons the law is to affect. And herein is the fundamental objection to the Law of Guarantees. We waive the question as to whether the Italian Government in 1871 was considered a body capable of passing any legitimate laws, the fact that it attempted to affect by a law one whom it considered a subject, namely the sovereign pontiff, was sufficient to prevent the pope from accepting it. No matter how extensive and extraordinary were the privileges it conferred on the pope, by its being a law it was a denial of his sovereignty. So Pope Pius IX, Leo XIII, Pius X, Benedict XV and Pius XI refused to accept the Law of Guarantees not because they were merely dissatisfied with the limited prerogatives it gave them, but because of the principle that they were sovereigns and therefore could not accept a law, which is made only for subjects.

What, then, is there in the present settlement that is different? The fact that the settlement of 1929 is made by a treaty which, by its nature, is an agreement between sovereign powers. The mere fact that the settlement has been made by a treaty implies that Italy recognizes the sovereignty of the Holy See. And whereas in the Law of Guarantees certain rights of sovereignty were given to the pope, at the best during the good pleasure of Italian legislators, in the Vatican Treaty, Italy, to quote the Second Article of the document, recognizes the sovereignty of the Holy See in the international field as an inherent attribute of its nature in conformity with its tradition and the exigencies of its mission in the world.

The principle of temporal sovereignty of the popes has been vindicated by the treaty and Pius XI is not inconsistent with the principles of his predecessors

in accepting this, the first proposed solution that has vindicated this principle. We should not consider the pope, then, as a disappointed and disillusioned monarch who, at the sacrifice of principle, has accepted a faint shadow of his former domains because he knows he can never hope for more, but rather as a just and self-sacrificing Servant of the Servants of God who is willing to give up his claim to vast possessions and vast wealth for the greater good of the Kingdom of Christ, satisfied that the principle he could not abrogate has at last been vindicated. The Vatican Treaty, then, is a settlement of a knotty question, made without endangering a single principle.

It would be interesting to examine briefly the question of the durability of this treaty and of the settlement it effects. Some vigorous and outspoken thinkers, and they can hardly be called alarmists either, believe that the treaty will last only as long as the present Fascist Party, with Mussolini as Head of the Government, is in power. They tell us that when the present dictatorship falls, the anti-clerical parliamentarians if they again come into power, will abrogate the Vatican Treaty along with every other treaty and every law that bears the signature of Mussolini. But this is not probable.

There is always a certain heinousness attached to a nation violating its plighted treaty faith, and it may safely be said that this is never done except there be some great provocation, in view of tremendous and overwhelming advantages. For example, why did Germany invade Belgium in 1914, violating the neutrality guaranteed by treaty? Because to Germany there was the absolute necessity of attacking France. Immediately, unexpectedly, which could have been done through Belgium. There was thus at least a pretext for the outrage. In 1879 also there was some pretext for the seizure of the Papal States by the Italian patriots. Austria was threatening the safety of Italy, and it was only in the unity of the Italian States that there could be strength against this Colossus of the North. Liberal minded public opinion throughout the world was in sympathy with the revolutionaries, admitting their right to independence but if public opinion is to be consistent it will be on the side of the Papacy in any attempt now to deprive it of its newly gained independence. Italy cannot afford to antagonize its own citizens as well as the entire world, by abrogating the Vatican Treaty merely to gain a quarter section of land and some few hundred citizens. Even if some party that succeeds Mussolini should abrogate the treaty on the bare theory that Mussolini was but a dictatorial usurper without any legitimate power, we can easily believe that this will only be done at the same time another treaty is signed equal in substance to this one.

It is then practically certain that the Vatican Treaty will endure and that the Roman Question the feud between Pope and King, is definitely settled and that all the rights and prerogatives that belong to the pope will continue to be his. We may feel sure that not only now but in future years loyal Catholics from the entire world will be able to kneel at the feet of the Sovereign Pontiff and not only offer him the homage due to his character as custodian of revealed truth and protector of the faith of Christians but pay him the respect and honor befitting a temporal sovereign, may salute him not only as the Successor of the Prince of the Apostles, to whom was given the plenitude of spiritual power, but also as the vicegerent of Him, Who from eternity to eternity, is the King of Kings and the Lord of the World.

The Necessity of Temporal Sovereignty

BACHELOR ORATION by BERNARD G. MULVANEY, A. B.

Any discussion of the recent Vatican treaty is bound to treat with the two fundamental questions it involves, namely papal sovereignty and the status of the Church in Italy. By far the more discussed of these two is the former, for papal sovereignty is universal in its implications. Besides, there are many who fail to see the reason for the pope's insistence upon temporal sovereignty, many who think that the Church could prosper without it, as it has since 1870. This is partially true, for temporal sovereignty of the popes is not necessary for the mere existence of the Church. It is necessary, however, for the freedom and growth of the Church, and for the proper fulfillment of the pope's duties. Besides, though the popes have had dominion over no territory since the seizure of the Papal States in 1870 they have not been entirely bereft of sovereignty. By their protest, that is their voluntary imprisonment, they have maintained a virtual sovereignty with its prerogatives. This state of affairs was at best temporary, but it was finally done away with by the Vatican Treaty by which the popes received full recognition of their sovereignty and command over sufficient territory to be independent.

It is entirely within the pope's office as head of the Church that he be sovereign. As spiritual father of rulers and subjects alike, he should answer to no one for having reproved encouraged or exhorted his spiritual children. Moreover, the pope represents all power and hence ought to be inferior to none in the honor due earthly rulers. It is only proper then for us to honor him as a sovereign.

Declarations of every pope since the seizure of the Papal States and of a convocation of bishops affirm that the pope not only may be a sovereign, but that he ought to be one. Were he anything else, he would be a subject. Yet such men as Pius IX, Leo XIII, Pius X have stated that they cannot perform their spiritual charges satisfactorily as subjects even though they may have extensive and special privileges. These declarations on the part of the popes and bishops were not infallible, yet they were doctrinal and ecclesiastical pronouncements which command our respect as Catholics. Hence theologians say that our Lord did not confer temporal sovereignty upon the first pope because at that time it was not needed yet they say today He does confer this right on the popes, inasmuch as some dominions however small, are necessary for the proper fulfillment of the papal duties.

We can see this necessity for sovereignty if we consider the difficulties which the pope would have to overcome were he a subject. As head of the Church and as the center of its marvelous unity he should embody and cherish every interest of the Church without favoring any national movements. Were he also to be the representative of his country's interests, as a good subject should be, it would be difficult to instill in the members of the Church a community of interest. Perhaps his nationalistic affiliations would rebel many from the faith who were unsympathetic toward his country. Besides there would be many faithful who would confuse the pope's national affairs with his interests as head of the Church much to the detriment of the faith. Hence Montalembert said "He (the pope) cannot personify unity save by being independent; he can be independent only by being sovereign."

As a subject moreover the pope

would be expected to be a model citizen. For example in time of war or any national crisis, he would be required to devote all his temporal influence to the good of his country. At the same time he has duties to perform as spiritual father of all, the pastor, judge and defender of all, and as the infallible oracle of eternal truth. These duties require of him that he be aloof from all national quarrels, and hence neutral, here is a plain instance of the incompatibility of the duties of a citizen with those of the sovereign pontiff. But whether the pope would allow his national preferences to affect his spiritual charge, is problematical. Yet is it not responsible to suppose that his zeal for his country would breed jealousies distrust and even disrespect for his spiritual authority? Consequently his duties as a citizen would jeopardize the obedience due him in spiritual matters, and hence when we force the pope to become a subject, we not only undermine the most gracious influence that has blessed this earth, we are tempting the authority of God Who demands an immediate and unquestioned obedience to His representative.

Cardinal Gibbons has said that if the pope were subject today, he would be either a voluntary prisoner or a traitor to his charge. The age has by no means passed when governments have ceased to usurp ecclesiastical rights. Balmes says that the modern democratic spirit is especially under the temptation of minimizing the powers and authority of the pope. Irreligious and tyrannical regimes whose rule is as a blight upon the earth, care little for the feeble protests of a pope. This tendency of usurping papal powers or of preventing the free exercise of them would inevitably turn the pope against his ruler and force him either into a voluntary imprisonment or an unholy yielding in matters of principle.

Two very distressing and unfounded misconceptions would find additional favor were the pope a subject. The first is that the Church is becoming nationalistic. The pope as the only authorized interpreter and promulgator of a universal law should be independent and free from the possible influence of a nationalistic law or government. A parallel case is our belief that the Federal legislature should function in a territory separate from the state's influence. Yet people who see the number of popes and cardinals who were taken from the ranks of the Italian clergy seem to think that at last a nation Italy rules the Church. We heard such ideas during the last presidential campaign. These errors would gain force were the pope a citizen of a country. Hence would result suspicions and questionings of the pope's wishes, for many would suspect they were dictated from nationalistic motives such disgusting and irreverent notions could be overcome, as Napoleon once said, only if the pope is entirely independent.

The second misconception is that religious rights depend on a constitution. Accustomed as we are to give all denominations an equivalent legal status we come to regard the constitution as the donor and not the protector of religious rights. Were the pope to become a subject his powers would be outlined in the constitution, and it would seem that even his supreme prerogatives were subject to the control of the constitution. If he were a sovereign, however it would be evident that his laws and state regulations existed

(Continued on Page Eight)

Memorial Day Address

RAYMOND M. BOYSEN, A. B.

Life is man's most precious possession. It is the cherished gift of the most high. For, through life, man develops his higher faculties, attains to the perfection of his being, fulfills his purpose of existence upon earth, and thus aspires to the contemplation and love of the absolute good.

And our entire universe unites in proclaiming this great truth. Nature herself acknowledges it for she has placed in the breast of man an instinct of self-preservation, an instinct so intense and so imperious in its demands that it surpasses in power every other natural propensity. And philosophers remind us that it is this same will to life, this lust for existence that alone reconciles man to the manifold miseries of life, and enables him to triumph courageously over pain, disillusionment and despair.

And society, likewise, pays homage to the value of life, for she places it among those immutable prescriptions, those inalienable rights over which the state has no empire or domain. And then again, she honors life by exalting to the highest pinnacle of majestic grandeur the gracious ideal of motherhood—the ideal of her who unites with the Creator, Himself, in bringing life upon earth.

And finally the wisdom of The Most High sets His seal upon the nobility of life by declaring it a participation of His own infinite essence. And indeed, is it not His noblest work, His most sacred title to goodness—that out of pure love, and not through any constraint or necessity, He has seen fit to make man His own image and likeness—and, in thus giving him life, has opened up the way to the enjoyment of eternal felicity.

Life is indeed then a most precious possession, the marvel of creation, the peculiar gift of God. And since it is of such an exalted nature to what heights of sublime grandeur shall we not assign that act by which man immolates his life upon the altar of humanity. Shall not such an act assume the character of those things which the mind of man cannot conceive and to the contemplation of which the soul can scarce aspire?

And how consonant is it not with the spirit of truth and of justice that we should gather here today to reflect for a moment upon that great principle of self-immolation, and that we should render a tribute of veneration to those who have embodied it in their conduct.

Twenty Centuries ago The Divine Apostle of Sacrifice, Jesus Christ, The Incarnate Son of God, came down upon this earth. He came that we might have life and have it more abundantly. And in vindication of His teachings He shed His own sacred blood. "Greater love than this" He declared, "no man hath that a man lay down his life for his friend". And the sublimity of that teaching suffused itself like the gentle dew from Heaven upon a parched and weary world. Before it, the speculations of ancient genius paled into insignificance, and the most dazzling intellects of succeeding generations bowed their heads in reverential awe.

And is it not this same principle that we find inscribed in bold letters across the pages of history. Leonidas and his Spartan band perpetuated its fame at Thermopylae. Jeanne D'Arc declares it amid the torments of the stake. The martyrs embrace it as they kiss the blood-stained sands of the arena. At its motivation Charlotte Corday plunges the dagger into Marat's breast. And the oppressed of all ages arise at its instigation to subvert tyranny and vin-

dicate their freedom. And was it not this same principle which impelled our forefathers in their fight for independence. This very cause impelled the flower of our youths, 70,000 of our young men to shed their blood upon the field of France. That was a great, a tremendous sacrifice, friends. It was hard for these men to die. They had known a happy and joyous past. They had exulted in the loveliness and beauty of nature, even as we do today. They had experienced the delights of youthful love, of companionship sweet and fair. And they looked up into the azure sky, beheld the great white sun, and they thought within themselves,—Oh fair sun I shall see thy light no more, no more shall I feel thy gracious warmth. And then recollecting themselves, and steeling their hearts for the conflict, they plunged into that hell of carnage and human slaughter, to consummate their sacrifice.

So we are not gathered here today, friends, to sing the glories of an "irrepressible" conflict, nor to shed a false glamour about the horrors of human warfare. We have not come to impugn the rights of governments to precipitate such fearful conflicts. It is not for us to suggest reforms, to denounce chauvinism or to urge brotherhood among nations. No! we have not come for such motives, great and noble though they may be.

But we are gathered here this day to render our sincere acknowledgement of the unfailing debt of gratitude which we owe to those who have died for us. We today bear willing witness that these honored dead have not died in vain, that their sacrifice has been an heroic one, and that they shall receive a reward exceeding great from the hands of the Almighty Himself.

And to this end have we united in offering the holy sacrifice. We have immolated Christ, the Incarnate Son of God, upon our altars, and we have conjured the Almighty, for the love of that Precious Victim to be merciful to our dead.

And we are certain that our prayer has been heard, our offering has been accepted. The All-Merciful Creator, ravished by the beauty of His Son, has lent a gracious ear to our supplications, and will crown with unfading glory those heroes, and especially those sons of Viator, who have united with Christ in making the supreme sacrifice.

The Necessity for Temporal Sovereignty

(Continued from Page Seven).

primarily to insure him the free and unchallenged performance of his papal functions. It would be seen that the constitution does not confer religious rights, but that it merely respects them.

Out of fear of fostering these misconceptions and because of the incompatibility of citizenship duties with those of a Sovereign Pontiff, the popes have all demanded temporal power. Any government that compels them to be classed as subjects places itself under the wrath of God for having prevented His representative from the free and proper exercise of his duties. Hence Italy has thanked the popes for having delivered her from the bondage of barbarian conquerors; Italy thanks the popes for the culture she has attained in the ages. Today Italy should again thank the popes for their indomitable insistence upon temporal sovereignty, which insistence has eventually forced the Italian government to accord the popes sufficient territory to insure them the free and proper exercise of their spiritual charges.

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Word was received June 28, that Mr. John Robert Langton, '23, was united in marriage to Miss Evelyn Ann O'Brien of Peoria, Ill. The ceremony took place at St. Mark's Church in Peoria.

The Constitution and Constitutional Guarantees

PRIZE WINNING ORATION by WALTER J. KECHICH, '31

Roll back the tide of a hundred and fifty years. Roll back the pages of history and peer into the past, and see the seed of democracy dropped in the soil of America. Perceive the origin and growth of the constitution as it blooms like a tree; its roots grasping firmly the earth of the nation; its majestic form creeping heavenward with each succeeding year; reaching with its arms, its branches, from East to West, from North to South, linking the states and forming the Union. Adverse winds have beat it and flexible as it is, it has withstood the battle of time, changing slightly, but the trunk is permanent, the old form has remained.

This evening, my friends, I will discuss the ingredients of the trunk, the substance which has made the constitution so substantial. We will analyze the principles of constitutional guarantees in the first ten amendments, for therein lies one of the secrets of success in the development of the constitution and in the development of our government. Was it not the constitutional guarantees or principles of liberty that have been the incentive for good government? Have they not encouraged the citizens of the nation to step out upon the battle-fields when the country was in distress? Was it not the Bill of Rights or the first ten amendments that stimulated the thirteen original states and secured the adoption of that immortal document; the constitution?

After the supreme law of the land was created and the government formed, the appendix, which contains individual rights and personal liberties was attached to the original document. Why was this seemingly superfluous appendage added to a constitution which was so permeated with the vital spirit of democracy? The sons of the revolution had incurred the wrath of injustice from the most democratic government of the day, the limited monarchy of England. They witnessed the confiscation of property by the state legislatures. Their homes were entered, searched, and ransacked by the king's officials without legal warrant. They saw a Massachusetts legislature impair the freedom of the press. Thus with that inflicted pain still smarting, still stinging their souls, they vowed that never shall the oppression of government crush them into submission. They recognized the fact that a federalism might ignore its citizens and transgress their personal liberties; so with scenes of seventeen seventy-six teeming in their minds they instituted the Bill of Rights or the first ten amendments as a security of individual liberty and protection against the malice of the federal government and the Supreme Law of the land.

What protections are insured by the first ten amendments? What limitations are imposed upon the federal government and its agents? Let us examine the essential features in the Bill of Rights which are limitations only upon the central government. It establishes the democratic principles that you or I or any individual in this entire nation "shall not be deprived of life, liberty or property without due process, nor shall private property be taken for public use without just compensation". It recognizes justice to all, shielding an individual from a double jeopardy in a federal court. Thus if one is acquitted for a certain offense he can never be convicted for this same act. It further states that generally "a person shall not be held on a charge of having committed an infamous crime without an

indictment by a grand jury. The Bill of Rights binds the hands of the governments' agents so that in the hour of passion they might not exceed their power and invade a home without a legitimate warrant. This right is promised by a fourth amendment which establishes every man's home as his castle with the constitution as its bulwark; protecting a person from arrest until a warrant has been obtained which specifically denotes the particular person and definite place to be searched or seized. The sacred right of trial by jury is preserved and handed down to posterity by the Bill. It gives to all the right of jury trial in civil suits and in criminal cases where the value in controversy exceeds twenty dollars. The ramparts of Liberty; freedom of speech and freedom of the press are safeguarded from the encroachment of the federal government by the first amendment. Every lip may voice its opinion to rally its friends, and every truthful pen express its views to convince men. But woe to the man who utters slander or pens a false phrase, for he abuses his right and is liable to punishment.

Finally the Bill of Rights recognizes Christianity and warrants religious freedom in this Republic. This guarantee may seem a futile gesture in this nation, since toleration has become so firmly entrenched. Yet the importance of this amendment is evident today in this world of religious prejudice. Just cast your sight across the waters, beyond the Black Sea, into the realm of the Soviet—Red Russia—bleeding, suffering, Russia, where monarchy was superseded by autocracy, where the scepter was substituted for the whip of tyranny to lash the subjects into further submission. Yet, tyranny, for the Bolshevik government has exceeded its bounds and usurped man's inherent rights. It has transgressed upon the God given rights of religious toleration attempting to obliterate the light of lights and the hope of hopes, Christianity, while it simultaneously sanctions and exalts the fallacies of atheism. Yes, what was once the playground of aristocracy is today the hell of despotism. Russia, you are like the volcano, boiling in the bowels of the earth, frothing at the lips of the crater, vomiting your destructive lava of Atheism which rolls down the mountain side into the valley of life devouring the spirit of freedom and life.

The illustration is pathetic yet illuminating; displaying the unlimited government of Russia which controls the people instead of being controlled by them. With nothing to curb its action and existing upon the ignorance of the peasants; the government has infringed upon the inalienable rights of its citizens and has destroyed freedom.

In the United States we the people are the masters of the government and we have protected our independence and our religion with the adoption of the first amendment. The introduction of the word religion implies the existence of a God, thus the Constitution recognizes God, the Supreme Being who has showered his blessings, bestowed his love, and sacrificed his life for the salvation of man. The constitution realizes and sees that humanity needs God; and so that it might hinder the worship of Christ it has specifically decreed that the legislative department "shall make no law respecting an establishment of a religion or prohibiting the free exercise thereof". Thus the constitution adopts on

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The Vatican Treaty

PRIZE WINNING ESSAY — By JAMES E. HAYDEN, 32

One of the most momentous events in history occurred in Rome, Italy, on February 11, 1929, when a treaty between the Papacy and the Italian Government was signed. This agreement between the two signatory parties settled a dispute which had lasted nearly fifty years. At last, they came to an agreement over issues which had confronted Catholic Italy and the Church since King Victor Emmanuel took possession of the 'Eternal City'. Now to the Catholics all over the world, this settlement brought about the realization of one of their most cherished dreams. Yet there are many people, particularly those of the Non-Catholic faith who no doubt either paid no attention to the Treaty or took its contents lightly, and many are those who would laugh when told that it was "one of the most momentous events in history." And with them I would agree if I considered only the bare face of the Treaty stripped of its ancient history and its almost insolvable controversies. It is certain that if any one studies the agreement from the light of the average Non-Catholic mind it would hold little interest in store for him. Because of this fact, I intend to take into consideration all the issues involved in order that everyone will be interested. I intend to prove its importance not merely asserting the terms of the agreement but by explaining the conditions and circumstances which precipitated this Roman Question. To me, and I do not cherish any particular fondness for Papal diplomatic relations with a tyrant like Mussolini, the settlement has many bright and pleasing aspects. From the face of the thing, it should have no particular interest to anyone save an Italian but buried deep in its essence lies that same old nature which makes it what it is a question involving the eternal conflict between Church and State. Because of that fact alone it cannot have any definite national characteristics, but must be by its very nature of much concern to all Christendom and also, because of that nature any attempt to explain the Vatican Treaty without taking into consideration its history and particularly the conflict between Church and State would be futile. Such an attempt would be synonymous to a biologist giving only the weight and height of his specimen when called upon to explain its entire nature. Consequently, I shall leave for the present the Treaty as signed last year and go back first to the early centuries of Christianity, secondly to the political unification of Italy in 1870 to explain how such a thing as the 'Roman Question' was ever begotten.

The Papacy is, of course, an ecclesiastical and religious institution venerable and unique. For nineteen centuries the masses of the Catholic peoples have looked upon it as the capitol of their Church, the center of their religion. And in the question which I am now discussing, the Church has had much at stake. For fifty years she has been a party in the dual dispute and a party in the settlement. Let us, then, for the moment, take her side of the question, weighing all the evidence impartially before coming to any conclusion appertaining to her guilt or innocence. To be brief, she wanted that which she claimed was rightfully hers—the Papal States. These she wanted in order that the Church might not be subject to any human authority. The validity of these two contentions, I shall immediately consider.

The question is often asked: how did the Church acquire the Papal States? An intelligent answer necessarily brings us back into antiquity. In the early days, particularly the first

three hundred years of Christian worship the Pastors of the Church were generally incapable of holding real estate in Rome for Christianity was yet a proscribed religion and the faithful were exposed to the most violent and unrelenting persecution that have ever darkened the annals of history. The Christians of Rome worshipped for the most part in the catacombs, that is subterranean chambers under the 'Eternal City'. They extend for miles in different directions providing the primitive Christians a place wherein they might worship God. Here they encouraged one another to martyrdom, here they died and were buried. But finally the persecutions came to an end when one of those proud emperors of that once famous empire bowed his head in humble submission and reverence to receive the sacrament of Baptism from the Vicar of Christ.

Through his conversion peace at last brought to the Church. Pagan persecutions were succeeded by the bright dawn of religious liberty. Constantine gave to the Church donations of money and real estate which were augmented by additional grants contributed by subsequent emperors. These grants of Constantine paved the way for the jurisdiction which the Roman Pontiffs were to exercise over Rome for seven consecutive centuries.

Such was the beginning of the Papal States. As years went on many attempts were made to seize this small dominion from the Pope but until 1870 no usurper had ever succeeded. In the eighth century, Leo Isauricus, one of the successors of Constantine like King Henry 8 endeavored to usurp spiritual jurisdiction. In 754 Astolphus King of the Lombards invaded Italy, captured many cities and threatened to advance on Rome. His attempts however were futile because King Pepin of France, at the request of the Pope, set out for Italy and defeated the invading Lombards. He then placed the Pope at the head of the conquered province. Charlemagne the successor of Pepin not only confirmed the grants of his father but increased the temporal domain of the Vicar of Christ by donating him some additional provinces. This small tract of land the Roman Pontiffs continued to govern until it was taken by the government of Italy. Perhaps this short resume of the history of the Papal States is not absolutely necessary in a thesis of this sort but one can at least conclude that there is plenty of historical evidence to prove that these provinces were legitimately and legally acquired.

And now the other question arises, what does the Pope want with any temporal possessions? This is well worth considering for many have erroneous notions on the subject. Many people, particularly those with a prejudiced mind, are prone to believe that the Pope has ambitions of becoming a strong political and civil power in the world. Yet nothing could be farther from the truth. When King Victor Emmanuel seized his territory in 1870, it was not much larger than the State of Maryland. The only end and purpose of any temporal power is to secure for the Vicar of Christ on earth independence and freedom in the government of the Church. It is a logical conclusion that he must be either subject or sovereign; there is no medium. If he becomes a subject to any power on earth, Christianity itself will be the loser. In such an event the people in the United States who claim that Catholics owe a civil allegiance to a foreign authority would be partly correct; for, it would cause all the Catho-

lics in this country and every other country for that matter to be indirectly subject to whomsoever the Pope is subject. Such a condition would not prove successful and that is why the Holy Father wants civil sovereignty of his own in order that he may not be subject to any power on earth.

Now let us turn our attention to the other side of the controversy—the Italian Government. Sometimes during seventeenth century there arose a new force which had entered into the thoughts and actions of all Europeans. Between the period of 1848-1870 the bulk of the people seemed to rest from agitation for liberal constitutions and to expend their energy more unitedly upon the colossal attempts at nation building. This new spirit was nationalism—the doctrine that a people who have a common language and a common tradition should constitute both a cultural and a political unity. Ever since the Congress of Vienna in 1815 the sentiment of nationalism had been steadily growing throughout the peninsula of Italy. At this time there were about six small provinces with this common language and common traditions on the peninsula but no two were united. The provinces of Lombardy and Venetia were owned by Austria. Parma and Modena were ruled by members of the Hapsburg family. The Papal States were governed by the Pope, the king doms of the Two Sicilies and Sardinia were owned by the Austrians. For many years, the efforts of Italian patriots had been nullified by divergent views as to the best method of realizing their common aspirations.

The first step toward unification was taken by Sardinia in 1848 when they achieved the task of driving the Austrians from their province. Sardinia also, furnished the men that made the dream of complete unification a reality; they were King Victor Emmanuel, Cavour and Garibaldi. In quick succession, one province after another won its independence from foreign powers and in 1866 Italy was a united nation territorially save the Papal States. A complete unification was impossible if this strip of land, which cut Italy into two parts remained under a 'foreign' power. Garibaldi, being urged on by his intense spirit of nationalism then made repeated attempts to capture Rome, but he was frustrated by French and Papal troops. But in 1870 the outbreak of war between Prussia and France and the defeat of Napoleon III led to the withdrawal of the French garrison and on September 20 Italian regulars captured Rome. The city voted overwhelmingly in favor of annexation to the monarchy and in July 1871 it was proclaimed the capital of Italy. The Pope, then rather than become subject to the Government sought seclusion in the Vatican. Thus the 'Roman Question' came into being.

We have now seen why the Church wanted temporal possessions and how the Italian Government being desirous of unification seized the Papal States. We have also seen the contentions of the Church on one side and the contentions of the Civil Government on the other. It now becomes necessary to deal with the conflict between these two parties before considering the settlement as expressed in the Vatican Treaty. All these years it had remained a knotty problem and all the while an agreement of some kind was desired by both contestants. In a way, it was a friendly fight for the majority of the people of Italy being Catholic cared not to offend the Pope and at the same time being patriotic cared not to injure the Government.

It must not be supposed that either the doctrine or problem of nationalism had been wholly frowned upon by the Papacy—outside of Italy. However, it cannot be denied that it opposed a

strong national state on the Italian peninsula. At the same time it is true that it had contributed a good deal to the recognition and even the fostering of national feeling and national achievement of Frenchmen, Germans and Poles. But to the Pope it had never seemed desirable that a strong national state should surround him. An Italy to be united would have to include Rome and, if Rome were but a part of a powerful and united kingdom, the bishop of the city would certainly be a mere subject to such a state. What then would happen to the international prestige of the Pope? That was a query which throughout the middle ages and into modern times in one form or the other haunted the minds of a hundred Popes. Considering the question from their angle could anyone blame them for being opposed to any attempt towards unification. But everything is not as bad as it sounds. The Papal policy with its attendant local conflicts and foreign interventions had hardly any more serious effects on Italy than those struggles produced in other countries by feudal strife and international wars. It is a historical fact that foreign intervention in Italy at the behest of the Pope occurred rarely, and when it did occur it was welcomed by Italians as well as by the Roman Pontiff. It is true that the Papal policy for a thousand years in respect to Italy did not violate Italian traditions, on the contrary it corresponded nicely to what almost every lay Italian state strove to do. The Popes proved that they were truly Italians as well as universal. But yet the conflict did cause much dissension nationally and internationally. When the Italian garrison seized Rome difficult questions were thereby posed for all concerned. It is hard for the historian to blame Italy for undergoing like other countries, a nationalist transformation, for seeking to gather into one sovereign state all Italian lands and all Italian peoples or for looking upon Rome as a natural and obvious capital of the modern nation. Besides the new united Italy aspired to be a modern liberal state exercising sovereignty over all Italians, clergymen as well as laymen and treating religion as a private and voluntary matter. What logical conclusion could be drawn from these premises other than the Pope was an Italian subject entitled to such respect as individuals might accord him but not necessarily to any exceptional treatment by the Italian government?

Nor can the broadminded person blame the Papacy for feeling that it had been despoiled by force majeure of a city to which it had been divinely appointed and over which it had exercised unquestioned temporal sovereignty for eleven centuries. And no one should wonder at the attitude of the Catholics all over the world. They sympathized with the Vicar of Christ. He is their head, their divinely commissioned teacher of faith and morals. They wanted him to be thoroughly international to be less rather than more Italian. It would have caused them much embarrassment if he had accepted mere Italian citizenship and they accused the Italian government of injustice, persecution and robbery for its appropriation of Rome and its humiliation of the Supreme Pontiff. It was only natural for zealous foreign Catholics to entreat their respective governments to make common cause with the Pope and to reestablish his independence. From the face of the thing, it seemed that a settlement was nearly impossible. The questions raised by Catholics, by the Pope and by Italy were different aspects of the central 'Roman Question' which harassed Italy and the world from 1870-1929. The Pope claimed that Rome was rightfully his. The Italians insisted that Rome was inalienably theirs. The Pope did what he could to weaken the Gov-

ernment he excommunicated its leaders forbade Catholics to participate in it and complained to foreign peoples and foreign governments of the indignities and restrictions upon him by Italy. On the other side, the Italian government, confiscated much church property, installed the king in the papal palace occasionally subjected the Pope or his officials to petty annoyances and directed a good deal of its foreign policy to the muzzling of papal influence in international councils. But Italy herself had to use discretion. It should not be forgotten that about three-fourths of her citizens were in communion with the Church. And so to reassure its own subjects and to protect itself against foreign remonstrances the Italian government soon after its seizure of Rome, departed from the strict essence of nationalism and enacted an exception law the so-called Laws of Papal Guarantees. By this enactment they granted him sovereign honors and personal inviolability, the right to receive and send ambassadors, extra territorial privileges in the Vatican and Lateran Palace in Rome, and a yearly pension of three million lire. To be brief the Law of Guarantees promised the Pope in 1871 almost everything which he secured in the treaty of 1929.

But Pius IX, to maintain his protests against the forcible seizure of the states of the Church and to assert his independence of the Italian government refused to acknowledge the Law of Guarantee. And here was the crux of the whole matter. The Law was a mere national statute which had been passed by one parliament and which might be legally amended or repealed by another. It is true that it accorded the Pope certain rights, but it did so as if the Pontiff were an Italian citizen subject to the Italian parliament, and not a sovereign subject only to international law.

The Italian government, acting as though the Law of Guarantees was the law of the land, proceeded to abide by it. The Pope, rejected it and voluntarily jailed himself in the Vatican. Thus a stubborn fight was carried on by the two parties for nearly fifty years. It is true that as time went on the bitterness lessened on both sides. The government, on one, took increasing pains to demonstrate to the Pope and to the Catholic world that it wished to abide in spirit as well as in letter by the Law of Guarantees and that it had no intention of treating the Pope as an ordinary Italian citizen or of controlling his relations with foreign peoples. On the other side Pope Leo XIII did not harp on his grievances so strongly as did Pius IX. Pius X authorized Italian Catholics to participate in the government of their country. Benedict XV stood behind both the people and the government in the World War and Pius XI at the very beginning of his pontificate emerged from the Vatican long enough to bless the Romans from the balcony of Saint Peter's. Yet all these years a conflict remained. Probably the World War was the instrument which changed matters for the better. In this all manner of Italians were united together in a common cause. Italian supporters and the Pope for the first time stood shoulder to shoulder. And since then it was perceived by both parties that Italy could not be one and indivisible unless a settlement was made. Then Mussolini, being strong for nationalism tackled the 'Roman Question' and succeeded in giving the best solution. That solution was the Vatican Treaty. It is a solemn agreement between two sovereign powers, fully binding in international law. In the main, it contains three provisions. First it recognizes the complete and absolute sovereignty of the Pope over the 'City of the Vat-

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.. The .. Vatican Treaty

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can; secondly, Italy accords the right of extra territoriality to certain church buildings and to edifices used for offices or dwellings by certain persons having official relations with the Pope; thirdly, the Pope recognizes the kingdom of Italy with Rome as its capital and accepts this treaty as a definite and irrevocable settlement of the Roman Question. Of course certain compromises were made on both sides. The Pope relinquished his temporal claim on Rome. Italy abandoned its policy of treating the Bishops of Rome as a guest and surrendered to him in full the sovereignty of a small part of the city of Rome. Therefore there are two cities and two independent states adjoining each other on the bank of the Tiber: the city of Rome and the city of the Vatican.

The Treaty thus becomes an article of international importance. But the strange thing is that it was the Concordat and not the treaty which attracted the most attention. This is a curious affair because the treaty applies to all Catholics on earth while the Concordat is only an agreement between the Church and Italy for the specific regulation of relations between them. No doubt it was the foreign press, particularly the American press, which gave the Concordat such publication on the incorrect grounds that it meant the substitution of civil laws to the entire canon law of the Church. Some writers interpret this in such a manner that the Church is forcing its rules of conduct upon the state. But nothing could be further from the truth. The canon law is a law of the Church and concerns only matters as fall within the spiritual jurisdiction of the Church. It may supplement the civil code but it can never be a substitute for it. The text of the concordat mentions canon law rarely and the only reference to it by the Italian states is first the recognition of the liberty of the Church in Italy to govern itself in accordance with canon law, secondly some promises, that certain specific laws which are now at variance with canon law will be repealed. Of these laws the most important are relating to marriage. As everyone knows marriage for the Catholic is a sacrament and canon law requires that all Catholics are to be married in the presence of a priest. Put up until the signing of the concordat the Italian government obliged its citizens to be married before a civil magistrate. Consequently until this time Catholic Italians were married twice—once before a priest and once before a civil authority. Henceforth however under the concordat separate civil marriages of Catholics will be no longer required and canon law marriages will be as valid as those performed before a civil magistrate.

As a matter of fact no complete substitution of the canon law for the civil law is evident. In some instances, however, it supplements the civil law. In Italy, unlike the civil law of the United States, no provisions are made for divorce. In this respect, civil law is already in conformity with ecclesiastical doctrine. Now it is reported that by the terms of the concordat the state recognizes the legality of such annulments of marriage as may be granted by ecclesiastical courts in accordance with canon law.

Another matter dealt with in the agreement concerns the appointment of bishops and priests. Hitherto the government had insisted on its right to

veto the appointment of any bishop to a see or of any priest to a parish. The concordat provides for the free appointment of any church official. In principle, it provides for the same freedom in this matter as any bishop in the United States possesses save for the fact that it is qualified in the concordat in two respects: first, the Pope appointing a bishop must inform the Italian government; secondly, an Italian bishop on appointment must make a special oath of allegiance to the Italian government.

The next issue considered in the concordat concerns education. It provides that religious instruction shall be given to Catholic children in primary and secondary schools by special teachers selected by the bishop and appointed by the government. Children of a different faith are to be exempt from such religious instruction. The right of the Church and religious orders to acquire hold and dispose of property is respected by the concordat. In this matter there is precisely no difference between the civil regulations of Italy and the United States.

Theoretically, the treaty contains many things for which all Catholics, particularly Italian Catholics, should be thankful. Written on paper at least they have plenty of assurance that there will be permanent peace between the Church and Italy. And that assurance seems to have infused new life into the Catholic citizens of that country. After the signing of the concordat educational organizations devoted to interests of Catholic young people grew and multiplied with astounding rapidity. Everywhere throughout the country religious fervor has increased.

But just whether Catholics should interpret this agreement literally is another question. It must be remembered that after all it is nothing more than a treaty between two powers, a document which might become a scrap of paper at the very moment Italy has a change in government. Even at the present time, no one can say that there is perfect harmony existing between Church and State. Pope Pius XI has already condemned as heresy Mussolini's version of the universality of the Church. In a speech on May 13, 1929, Mussolini boasted that he had suppressed in three months more Catholic presses and journals than during the seven preceding years. He remarked:

"It was one way to bring them back to the correct tone. Now it is not abstract questions that are breaking up good relations between the Vatican and the Fascists. It is such practical questions as—how far is the 'Catholic League' authorized to go into the sphere of daily Italian life or how much the instructors may or may not teach in accordance with the concordat? But probably there is not as much discussion among the two powers as the press tries to depict. At least it is the wish of all Catholics and the world in general that the Pope and the Italian government will become more friendly as time goes on. It is to be hoped that a thorn will have been removed from the side of the Italian government that the vexed problems of Church and States in Italy will have reached an amicable and permanent settlement. The Pope's revived power to mediate between belligerent states cannot be counted for nothing as a future security against war."

Mr. Dennis Murphy and John Smith, 29, were on the campus the other day visiting friends. They are studying theology at Kenrick Seminary and shall enter their second year there next September.

Mr. William Kelley (Tiv) spent a few days with the boys on his way home from St. Paul Seminary where he is studying theology.

Valedictory

By H. PAUL MILLS, A. B.
Class President

For the past quarter of a century much discussion has taken place on the subject of Education. From almost every country of Europe and America new theories and new methods for the advancement and betterment of Education have been brought to the attention of the entire world. Far from securing new advantages and reforming the present educational methods, these theories have become little better than those of past ages. The reason for this lack of success on the part of educators is a very simple one. They are starting from the wrong place. They are leaving the basis of all education in the dark and in ignoring this basis they are neglecting the most important factor to be dealt with whenever the subject of education is introduced. They are merely attempting to describe the merits and demerits of a painting without bringing into the discussion the genius of the artist who gave this painting its color, its beauty and its reality. They can never achieve success by doing only half of the work and this is exactly what they are attempting to do.

There is one great institution existing today, that has always had the interest and the advancement of Education at heart. When the barbarism of the Dark Ages threatened to reduce all civilization and learning to ruin she preserved for future generations the doctrines and the knowledge of Plato and Aristotle. To her we owe all the knowledge we have of the history of Ancient Empires and ancient peoples. She preserved for us the writings of a Virgil the unsurpassable orations of a Cicero the rudiments of a wonderfully constructed Roman Law—in fact it is to her foresight and perseverance that we are indebted for everything that connects the present world with that of the past. She was old when the doctrines of the 17th and 18th Centuries threatened to change the entire course of education and thought in Europe and only her vigorous counterattacks were powerful enough to circumvent the errors into which philosophy and science were then falling. Her hand has rocked the cradle of Education for centuries, and her bosom has nourished it, she has jealously watched it grow under her helpful guidance. This institution is the wisdom of the Catholic Church.

Since the Catholic Church has been so active in the field of Education even from the earliest ages surely she has acquired a vast amount of experience from this contact. It is only natural that her ideas and methods of Education should be far superior to those of any new school of reformers or of any modern educational sect. Her primary objective in Educational is the individual. She does not cherish talent, learning nor genius for their own sake, but for the sake of her children. Not only in the education of the arts and sciences is she interested but she bears in mind the spiritual welfare and the religious influence and usefulness they will have upon the individual. She desires to train men to fill their respective post in life better and to make them more intelligent, capable, and active members of society. Briefly, she desires to make them men in the real sense of the word, or as Newman words it, "perfect Gentlemen." Her aim is to give them a liberal education so that they may be able to fill any position in society with ability. This liberal education will enable them to have a view of all the sciences so that they will have the power to refer every element of acquired knowledge to its proper

place in the sphere of things. It will enable them to think for themselves, and not travel along the usual pathway of thought with the common herd. They can go to the very point of anything, readily grasp its meaning, and judge it accurately. The Catholic graduate can always be distinguished by the polish both of manners and actions and by the liberal view he takes of things. Many men are prone to condemn the college graduate because he possesses his own views on many points. This merely manifests more clearly his educated mind. He is oftentimes slow to pronounce judgement upon anything, because he wishes time to study and understand what he is judging. The man who is ready to advance a flippant and off hand judgement upon any topic that is brought to his attention is merely parading his ignorance. It requires a great amount of reading and a wide range of information to warrant one in expressing his opinions on any serious subject, and without this learning even the most brilliant mind may refute debate, and perplex but not be capable of arriving at any trustworthy conclusion. Knowledge then should be an expansion of the mind and the means of acquiring this expansion. And the end of all knowledge should not be in the amount of good that will come to its possessor in the way of utility, honor or power. It may be used if it is true as a means to these things, but its real end lies in itself. The human mind is so constituted that any kind of knowledge if it is really such is its own reward. After the necessary duties and needs of life are tended to the first pursuit that the mind interests itself in is the pursuit of knowledge. By necessary duties and needs we mean all things necessary for our animal existence and after these needs are satisfied we desire to see to hear and to learn. In this way knowledge is for its own sake and must have an end in itself. Today there are really only two methods of education—that which is useful in itself and that which is merely helpful in acquiring the comforts and necessities of life. The first we call liberal, the second useful. When we are in search of useful knowledge we are prone to specialize in one certain thing to the exclusion of all other sciences. Thus our education is rather limited, our views are narrow and we have not that true expansion of the mind, which is synonymous with self knowledge. We are always looking ahead to find how much benefit we may derive from our education. What, one will ask is the value of a liberal education? The answer is very simple. A liberal education is far higher in the scale of utility than a useful education. Man has certain duties to perform towards society other than those of his profession and if he lacks this liberal training he is deficient in this capacity. A liberal education, while it may not directly qualify a man for any of the employments of life while it may not teach him the business of any one office or calling it enables him if it has been properly planned and conducted to fulfill any form of office both public and private with justness and skill. Thus the liberal education that Catholic University affords us, benefits the individual as a member of society in fulfilling those various duties of a social nature and above that it helps him to discharge those duties we commonly associate with professional learning.

If the Catholic Faith be true and we do not doubt that it is, then any university that exists without the Church cannot rightfully be called a university. A university says Cardinal Newman is "a place of teaching universal knowledge." A state or secular institution by disregarding Theology can not claim to teach universal knowledge. No institution can teach all sciences,

when it leaves out Theology, the most important of all sciences. Theology is the basis of every science, and is distinctly related to all. Whenever any science is dropped from the circle of sciences there is only one inevitable result. Its field will be usurped by some other science. No single science, no matter how comprehensive, can without error, constitute itself the sole interpreter of all things in heaven and earth. It is undertaking problems which it has no instruments to solve. Even though the university may have a theological chair it would still not be a university in the complete sense of the word.

This may be true, one may say, in respect to religion, but as to the Physical Sciences there can be no real collision between it and Catholicism. The same God who made reason, grace and revelation, has created nature. While there can be no real collision between the two still the physical scientists, satisfied with their explanation of the laws of nature from a material standpoint, resent the occasional interference of religious writers in a field not their own. Put Catholic Theology, while distinct from the physical sciences, is nevertheless a part of them. The physical sciences cannot explain the supernatural workings behind nature, for this is the work of theology. They totally disregard the notion of moral evil in the universe. Thus theology has a right to interfere when any physical science steps outside its limits, and the Catholic University, in interfering performs the function of a judge. Hence the Church is necessary for the integrity of educational decisions. This interference on the part of the Church does not show as many non-Catholic educators claim that she desires to suppress science. No institution has been more liberal in dealing with the advancement of every science. She has always steadfastly refused to pronounce judgement upon any scientific maxim until assured by careful investigation of its truth or falsity.

It is her intention to proceed hand in hand with science, and far from religion being a check upon science, it aids and abets its advancement. While she never tries to suppress truth, she does see to it that no doctrines pass for truth except those which have a just claim to it.

After all, there are only two faculties in man which can be educated, the mind and the soul. Catholic education is complete, because it trains both these faculties. The mind is developed by the secular sciences, while the soul is made strong by the contact with and the reception of Christ. The Catholic student can have a natural beauty of mind, this is the result of science. But he can also have a supernatural beauty coming from the reception of Christ who has made those dedicated to him as beautiful as stars singing in God's garden. He gives refinement and courage to the soul. The soul of those fashioned in a Catholic University will be crowned with the beauty of His grace. With joy in his heart and culture in his mind the Catholic student is made more secure—secure, because Christ the perfect teacher, has put in his heart a thirst for heavenly knowledge and heaven itself which gives to all earthly values their proper and just significance, namely the means to eternal happiness.

The time is short, and I must say farewell. Words cannot fully express the wonderful heritage that we feel St. Viator has bequeathed to us. Only a part can we thank our teachers for their time, labor and guidance they have devoted to aid us in acquiring a Catholic education. But our hearts speak gratitude and we hope that our lives will be an eloquent example of the wisdom they have shared with us.

Varsity Baseball Team



Left to right Eward Long Hamilton Romary Wood Mackey, Mooney, Coach McAllister, Mgr. Degnan, Weber, Carney, Laffey, Todd, Christman, Bassano, Ahern

Bourbonnais Boys Beaten by Bradley

BY A 9 TO 6 SCORE

The Viatorians fond hopes for gaining two victories from the 1930 Little Nineteen baseball champions were blasted on Saturday, May 31st, when Coach Robertson's Hilltoppers took a 9 to 6 decision on Kelly diamond. Both teams collected eleven safe hits and both teams saw their star pitchers knocked out of the box.—Todd was relieved by Pombert in the third while Meyers supplanted Furrey in the eighth. The Irish made all six runs in the eighth inning while Bradley led their big celebrating in the second and third innings.

Up until the eighth the locals had a hard time in connecting with Furrey's offerings, but after they had found his weakness they massacred the Spalding. Hamilton singled after Pombert had fanned Eward walked and Laffey tripped. Just after Laffey had perched on third, Weber hit for the circuit. Carney flied out. Woods walked and Romary duplicated Laffey's triple. Romary came home on Ahrens' single. Pombert closed the inning as he had begun it—by striking out.

Pombert pitched good ball during his six innings on the rubber,—allowing but five hits and dispensing no gift tickets to first. Hamilton and Weber each made a beautiful running catch. Eward finished his collegiate career in a blaze of glory by driving out the last of the game in the ninth. He was given a big hand when he stepped to the plate.

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Viator Drops Last Game

LOSE 2 TO 1

The Kankakee Boosters took the measure of the locals in the last game of the season at Electric Park in Kankakee on Sunday, June 1st, by a 2 to 1 score. Because of the slugging abilities of both teams the crowd was all set for a regular track meet, but the game soon settled down to a pitcher's duel. Although the Viatorians out-hit Kankakee 6 to 4, they were unable to lose the jinx that has been following them all season in not being able to make their base hits count. Jack McCormick the Boosters' 'Dazzy Vance', sent eleven men back to the bench empty handed on account of the stringency of the strike out laws he allowed but two free trips to first. Todd kept the Boosters four hits well scattered and his de luxe pitching gave the spectators something to talk about. Pussy LeFleur, former Viator athlete, made a bullet peg to home in the seventh to prevent Romary from tying the score. The Irish were again stopped from knotting the count in the ninth when Todd was caught at home by Mollitor's throw from short. The Boosters scored their winning run in the fifth on Woods' overthrow to Weber coupled with sacrifices by Vickery and McCormick.

The box score.

ST VIATOR	R	H	E
Eward 2b	0	0	0
Laffey cf	0	1	0
Weber 1b	0	2	0
Carney rf	0	0	0
Hamilton lf	0	0	0
Woods ss	0	0	1

Romary 3b	0	1	0
Christman c	0	1	0
Todd p	1	1	0
Totals	1	6	2

KANKAKEE	R	H	E
Joe McCarthy 2b	0	1	0
Jack McCarthy 3b	0	0	0
Siebert lf	0	0	0
LaFleur rf	0	0	0
White 1b	0	1	0
Luckey cf	1	0	0
Mollitor ss	1	2	2
Vickery c	0	0	0
McCormick p	0	0	0

Totals	2	4	2
Score by innings			
St Viator	000	010	000—1
Kankakee	010	010	00x—2

Sacrifice hits—Vickery, 2, McCormick. Laffey. Christman. Base on balls—off McCormick 2 off Todd 2. Struck out—by McCormick 11 by Todd, 2. Double plays—Joe McCarthy, unassisted. Hit by Pitcher McCormick (Eward).

Fashion Believes in
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COLLEGE

Degrees and Honors

BACHELOR DEGREES

The following students, having completed the prescribed course of studies and submitted an acceptable thesis, are awarded the Bachelor's Degree:

Bachelor of Arts, 'summa cum laude' to
JOHN W. STAFFORD
Chicago, Illinois
Thesis: "The Psychology of Pleasure and Pain".

Bachelor of Arts, 'magna cum laude' to
BERNARD G. MULVANEY
Marion, Wisconsin
Thesis: "A Philosophic View of the Electron Theory".

Bachelor of Arts, 'magna cum laude' to
RAYMOND M. FOYSEN
Chicago, Illinois
Thesis: "The Reasoning Process by which the Intellect as the Criterion of Natural Truth is led to the Acceptance of the Catholic Church as the Infallible Guide to Supernatural Truth".

Bachelor of Commercial Science, 'magna cum laude' to
THOMAS R. DOYLE
Fort Wayne, Indiana
Thesis: "The Development of Labor Credit".

Bachelor of Arts, 'magna cum laude' to
MARILYN M. MURPHY
Kankakee, Illinois
Thesis: "Contemporary Biography".

Bachelor of Arts, 'cum laude' to
JOSEPH J. RYAN
Coal City, Illinois
Thesis: "Synge as the Folk Dramatist of Ireland".

Bachelor of Arts, 'cum laude' to
JAMES F. MEARA
Decatur, Illinois
Thesis: "Frederick the Great and the Making of Germany".

Bachelor of Commercial Science, 'cum laude' to
DANIEL N. GORDON
Penfield, Illinois
Thesis: "The Place of the Clearing House in the Business World".

Bachelor of Arts, to
HAROLD P. MILLS
Urbana, Illinois
Thesis: "The Social, Moral and Political Views of George Bernard Shaw from the Standpoint of Catholic Philosophy".

Bachelor of Arts, to
WILLIAM A. HARRIS
Chicago, Illinois
Thesis: "Modern Philosophy in Its Approach to God tested by the Principles of Scholastic Philosophy".

Bachelor of Arts, to
FRANCIS J. PROCKMAN
Wisconsin Rapids, Wisconsin
Thesis: "Cavour and the Unification of Italy".

Bachelor of Arts, to
GILBERT M. LEDRIS
Lombard, Illinois
Thesis: "The Vatican Treaty".

Bachelor of Arts, to
GEORGE R. SPRAGUE
Clinton, Illinois
Thesis: "The Church's Attitude toward the Taking of Interest on Money Loans".

Bachelor of Philosophy, to
JARLATH M. WATSON
Odell, Illinois
Thesis: "Richeieu His Foreign and Domestic Policies".

Bachelor of Philosophy, to
DENIS D. DROLET
Lombard, Illinois
Thesis: "Jean of Arc and the Reconstruction of France".

Bachelor of Commercial Science, to
BYRON A. EVARD
Fort Wayne, Indiana
Thesis: "Advantages of a Dam to Kankakee County".

Bachelor of Commercial Science, to
JAMES F. BROWN
Penfield, Illinois
Thesis: "The History of Mergers and their Effect on the Present Economic Situation".

Bachelor of Science, to
EUGENE F. HOFFMAN
Evanston, Illinois
Thesis: "The Effect of Certain Catalysts on the Yield of an Isoamyl Halide".

Bachelor of Science, to
ROSE T. SMOLE
Bradley, Illinois
Thesis: "Some Mathematical Aspects of the Moment of Inertia".

COLLEGE HONORS
Class Honors for the College Department are awarded as follows:
The MEDAL FOR HIGHEST SCHOLARSHIP
Presented by the Very Rev. John P. O'Mahoney, C. S. V., Chicago, Illinois is awarded to
JOHN W. STAFFORD
Chicago, Illinois

Next in Merit
Bernard G. Mulvaney, Marion, Wis.

The PHILOSOPHY MEDAL
Presented by the Very Rev. William Kinsella, Chicago, Illinois is awarded to
BERNARD G. MULVANEY
Marion, Wisconsin

Next in Merit
John W. Stafford, Chicago, Illinois

The ENGLISH ESSAY MEDAL
Presented by the Very Rev. P. J. McDonnell, Chicago, Illinois is awarded to
JAMES F. HAYDEN
Bloomington, Illinois

Next in Merit
Frances M. Clancy, Kankakee, Illinois

The LATIN MEDAL
Presented by the Rev. Timothy J. Hurley, Chicago, Illinois is awarded to
FRANCES M. CLANCY

Next in Merit
Mariette M. Murphy, Kankakee, Illinois

The ORATORY MEDAL
Presented by the Rev. Stephen N. Moore, Bloomington, Illinois is awarded to
WALTER J. KECHICH
Whiting, Indiana

Next in Merit
John C. Hundman, Bloomington, Ill.

The DEBATORS MEDALS
Presented by the Rev. P. C. Conway of Chicago, Illinois and the Rev. M. J. Mursile of Chicago, Illinois are awarded to the following members of this year's debating teams:

John W. Stafford, Chicago, Illinois
Bernard G. Mulvaney, Marion, Wis.
Raymond M. Foyesen, Chicago, Illinois
Charles R. Murphy, Kankakee, Illinois
Lloyd O. Warne, Sioux Falls, S. Dakota
James B. Monahan, Chatsworth, Ill.
Ralph E. Hoover, Hoopeston, Illinois
James F. Brown and **Thomas R. Doyle** have been elected Associate Members of the Illinois Society of Certified Public Accountants.

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BOURBONNAIS BOYS BEATEN BY BRADLEY

(Continued from Page Eleven)

The box score:

ST VIATOR	R	H	E
Hamilton, lf	1	1	0
Evard, 2b	1	2	0
Laffey, cf	1	2	0
Weber, 1b	1	2	1
Carney, rf	0	2	0
Woods, ss	1	0	1
Romary, 3b	1	1	1
Ahern, c	0	1	0
Todd, p	0	0	0
Pombert, p	0	0	0
Totals	6	11	3

BRADLEY TECH.	R	H	E
Becker, 2b	0	1	0
Wolfe, lf	0	1	0
Bertolino, cf	2	2	0
Teimer, c	1	0	0
McQueen, 3b	2	2	0
Coulter, 1b	2	2	0
Smith, rf	1	0	0
Mason, ss	0	1	0
Furley, p	1	2	0
Meyers, p	0	0	0
Totals	9	11	0

Home run: Weber, three base hits: Laffey, Romary, Bertolino. Struck out by Todd 1; by Pombert 3; by Furley 8. Bases on balls: off Todd 1; off Pombert 6; off Furley 5. Hit by pitcher: by Todd 1. Umpire: Mattoon—Bloomington.

The Constitution and Constitutional Guarantees

(Continued from Page Eight)

of Christ's own principles concerning liberty, the free exercise of the will and salutes the flag with patriotism and the cross on calvary with reverence.

Therefore in the United States besides the national government and its forty eight dependent sovereignties, we have the Kingdom of God which is free and distinct from the state. One government regulates the civil and criminal law, the other the moral. Both are recognized by the Supreme Court, the judiciary department of the government which interprets the Supreme Law of the land and recognizes Christianity as a fundamental part of the Constitution.

Yes, My Friends, Here we live in a paradise of spiritual blessing and religious freedom. Here we live in a land of peace and prosperity which has the constitution as its firm structure, with the principles of Christianity nourishing it, and the Bill of Rights strengthening it.

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